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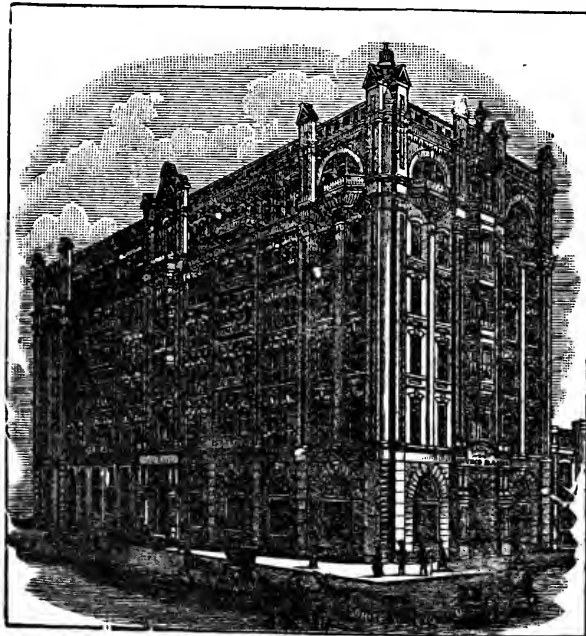
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Gen A. W. Doniphan

IMPROVEMENT ERA.

VOL. VI.

DECEMBER, 1902.

No. 2.

THE "MORMON" DOCTRINE OF DEITY.

A REJOINDER TO REV. C. VAN DER DONCKT'S "REPLY" TO
ELDER ROBERTS' DISCOURSE ON THE ABOVE
SUBJECT.

BY B. H. ROBERTS.

I—THE FORM OF GOD.

I have read with great interest and care the Rev. C. Van Der Donckt's reply to my discourse on "Mormon" doctrine of Deity. With regard to his Reply in general, I observe three things: first, the Reverend gentleman labors with some pains to demonstrate that "Mormon" views of Deity with respect to the form and nature of God are at variance with the Catholic and even the orthodox Protestant views on that subject; second, the "Mormon" views of Deity are in conflict with the accepted Christian philosophy; third, that "Mormon" doctrines stand in sharp contrast to both Catholic and protestant ideas respecting the unity of God. All this is easily proved; and would have been conceded cheerfully without proofs. "Mormons" not only admit the variances, but glory in them. The foregoing, however, is not the issue between Mr. Van Der Donckt and myself. After the variances referred to are admitted, these questions remain: Which is most in agreement with what

God has revealed concerning his form and nature, "Mormon" or orthodox Christian doctrine? Which is most in harmony with sound reason and the Scriptures, "Mormon" doctrine, or the commonly accepted Christian philosophy? Which in their teaching presents the true doctrine of God's unity, "Mormons" or orthodox Christians? These are the issues; and so far as the Reverend gentleman has maintained the orthodox Christian doctrine against the "Mormon" doctrine, I undertake to controvert his arguments.

Of God Being a Spirit.

Following the order of my treatise, the gentleman first deals with the form of God. His first premise is that "*God is a Spirit*," quoting the words of the Savior (John 4: 24;) and Paul's words, "The Lord is a spirit," (II Cor. 3: 17.) He then argues that a spirit is different from a man, and quotes the remark of Jesus to his disciples, when he appeared to them after his resurrection: "A spirit hath not flesh and bones as ye see me have." (Luke 24: 37-39.) Also the words of Jesus to Peter, "Flesh and blood hath not revealed it [that Jesus is the Christ] unto thee, but my *Father* who is in heaven." (Matt. 16, 17.) The gentleman in all this sees a striking contrast between *men, flesh and blood*, and the *Father*; which "conveys the sense that God hath not flesh and blood like man, but is a spirit."

That God is a spirit Mr. V. holds is proved also from his being called "invisible" in the Bible; and from this premise argues: "All material beings are visible beings. Absolutely invisible beings are immaterial, or bodiless;" and, therefore, to help the gentleman out a little, not like man in form.

With reference to the passage—"Flesh and blood hath not revealed it unto thee, but my Father who is in heaven"—and the Reverend gentleman's remarks thereon, I wish to say, in passing, that the antithesis between man and God in the passage extends merely to the fact that the source of Peter's revelation was God, not man; and is no attempt at defining a difference between the nature of God and the nature of man. Here also I may say that the Latter-day Saints do not hold that God is a personage of *flesh and blood*, but a personage of *flesh and bone*, inhabited by a spirit, just as Jesus was after his resurrection. Joseph Smith taught con-

cerning the resurrection that "all [men] will be raised by the power of God, having *spirit* in their bodies, and not *blood*."* Again, in speaking of the general assembly and church of the first born, (Heb. 12: 23,) he said: "Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can."† So that it must be remembered throughout this discussion that the Latter-day Saints do not believe that God is a personage of flesh and blood; but a personage of flesh and bone and spirit, united.

I would remind the reader, also, that while Jesus said, "God is a spirit," and that a spirit "hath not flesh and bone as ye see me have," he nowhere says that a spirit is immaterial or not substance. That is a conclusion drawn from the false philosophy of the ancient pagans.

But let us examine these premises and arguments of Mr. Van Der Donckt, more in detail. The inspired apostle says: "*Our God is a consuming fire*." (Heb. 12: 29.) "Now," to use the words of Mr. V., "although we must believe whatever God reveals to us upon one single word of his, just as firmly as upon a thousand; nevertheless, I will add" that Moses, who solemnly received the word from God which he delivered unto Israel, also says, "*The Lord thy God is a consuming fire*" (Exod. 4:24.) Is Mr. V. ready to believe on these solemn assertions of scripture—hence of the Lord—that God is a fire, and therefore that fire is God? Or would he insist upon interpreting these passages by others, and by reason? Would he not want to quote Moses again where he says, "Thy God is * * * *as a consuming fire*" (Ex. 9: 3.), and accept this as a reasonable interpretation of the passages stating so definitely that "God is a fire?"

Again, "God is light." (I John 1: 5.) Would Mr. V. from that definition of God believe and teach that God is light, mere cosmic light? Or would he find an interpretation, or explanation necessary? And still again, "God is love." (I John 4: 7, 16.) Love is an attribute of mind, of spirit; must one conclude then from this

*Discourse delivered at Nauvoo, March 20, 1842. *Mill. Star*, Vol. XIX, p. 213.

†Discourse delivered at Nauvoo, Oct. 9, 1843. *Mill. Star*, Vol. XXII, p. 231.

definition that God is a mere attribute of mind? These reflections will demonstrate that these definitions of God, so far as they are such, together with the one Mr. V. commences his argument with, "God is a Spirit," need defining. He endeavors to anticipate the "Mormon" answer to this argument by saying:

I am well aware that the Latter-day Saints interpret those texts as meaning a spirit clothed with a body, but what nearly the whole of mankind, Christians, Jews, and Mohammedans, have believed for ages, cannot be upset by the gratuitous assertions of a religious innovator of this last century.

At this point, I will not appeal to or quote the "gratuitous assertion of a religious innovator of this last century"—meaning Joseph Smith. There is no need of that. If I were an unbeliever in the true Deity of Christ, I might take up the gentleman's argument in this way: You say God is a spirit, and hence bodiless, immaterial? His answer must be, "Yes." But Jesus says, "a spirit hath not flesh and bones as ye see me have"—hence Jesus is not God, because he is a personage of flesh and bone, in the form of man—not bodiless or immaterial. This, of course, is not my point. I merely refer to it in the beaten way of good fellowship, and by way of caution to my Catholic friend, who, I am sure, in his way, is as anxious to maintain the true Deity of the Nazarene as I am; but his method of handling the text, "God is a spirit," might lead him into serious difficulty in upholding the truth that Jesus was and is true Deity, if in argument with an infidel.

But now for the "Mormon" exposition of the text. Is Jesus Christ God? Was he God as he stood there among his disciples in his glorious and, to use Mr. V's words, "sacred" resurrected body? There is but one answer that the Reverend Catholic gentleman or any orthodox Protestant can give, and that is in the affirmative—"yes; Jesus is God." But "God is a spirit?" True, he is; but Jesus is a spirit inside a body—inside an immortal, indestructible body of flesh and bone; therefore, if Jesus is God, and God is a spirit, he is an embodied spirit, just as the Latter-day Saints teach.

Now let it be understood that Latter-day Saints are not so foolish as to believe that so much phosphate, lime, carbon, hydrogen and oxygen as may compose the body of a perfected man, is God.

They recognize the fact that the body without the spirit is dead, being alone; but the spirit having through natural processes gathered to itself a body, and that body having been purified by the power of God—who has promised in holy scripture that he will "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3: 20, 21)—when this is done, even the body takes upon it some of the divine nature. It indeed becomes "sacred," and something more than "sacred," it becomes incorporated with, and forever united to, a spirit that is divine, and henceforth becomes an integral part of God. Of which process, of a divine spirit taking on a body of flesh and bone, Jesus Christ is the most perfect example.

At this point, I shall pass for the present a few items that stand next in order in Mr. Van Der Donckt's argument, in order to consider some statements and arguments of his made further on in the "Reply," because they are immediately related to what has just been said. Mr. V. holds that it is proved by Holy Writ that "angels as well as God are bodiless beings." After quoting passages of scripture in support of this statement, he then adds: "Could plainer words be found to teach that angels, both good and bad, are spirits, devoid of bodies? Now, the Creator is certainly more perfect than his creatures, and pure minds are more perfect *than minds united to bodies* * (men)." In support of which he quotes the following: "The corruptible body is a load upon the soul, and the earthly habitation presseth down the mind;" (Wisdom 9: 15,)† and Paul saying—"who shall deliver me from this body of death?"‡ (Rom. 6: 24.) *Therefore, the Creator is a pure spirit.*

I fear Mr. V. in these statements has run into more difficulty. Let us see. According to his doctrine, "Angels as well as God are

* Italics are mine.

† This is a book received by the Catholic Church on alleged apostolical tradition, but not found in the Hebrew Bible nor Protestant versions of the Bible.

‡ Quoted thus by Mr. V. In both Catholic and Protestant Bibles it stands, "Who shall deliver me from the body of this death."

bodiless beings." "Angels, both good and bad, are spirits, devoid of bodies. The Creator is more perfect than his creatures, *and pure minds* [minds separated from bodies] *are more perfect than minds united to bodies.* * * * Therefore, the Creator is a pure spirit." But where does this leave Jesus?

Was and is Jesus God—true Deity?

Yes.

But Jesus is a spirit and body united into one glorious personage. His mind was and is now united to and dwelling in a body. Our Catholic friend says, "pure minds [i. e. minds not united to bodies] are more perfect than minds united to bodies." He also says, "Angels both good and bad, are spirits (i. e. minds) devoid of bodies." Therefore, it must follow from his premises and argument that angels are superior to Jesus, since his spirit is united to a body, while they are minds *not* united to bodies! I will not press the point that the same conclusion could be drawn from his premises and argument with reference even to bad spirits, whom he says are bodiless, and hence, upon his theory, superior to minds or spirits united to bodies, for that would be ungenerous upon my part, and would lay upon his faulty argument an imputation of awful blasphemy, which I am sure was not intended, and would be as revolting to him as to myself. Mr. V., I am sure, would contend as earnestly as I would that Jesus is superior to the angels, though it is perfectly clear that he is a spirit united to a body, "When he had by himself purged our sins, [Jesus] sat down on the right hand of the majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. * * * And again when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. *But unto the Son he saith, Thy throne, O God, is for ever and ever*" (Heb. 1: 3-8.) In this passage the superiority of Jesus over the angels is manifested in four ways: first, by the direct affirmation of God that he was made "better" than the angels; second, that by inheritance he obtained a more exalted name; third, the angels are commanded to worship him; fourth, God, the father, addressing Jesus said: "Thy throne, O God, is for ever and ever." In this passage the

father directly addresses Jesus by the title, "God:" And as God is exalted above all angels, Jesus must be superior to angels, for he is "God," if we may believe the words of the Father—whom to disbelieve would be blasphemy.

Mr. Van Der Donckt admits in his argument, of course, that Jesus is God; and also admits the persistence of him in the physical condition, in which he left the earth with his resurrected body. For in explaining the scripture passage about seeing God "face to face," he remarks:

The first and chief element of the happiness of heaven will consist in the beatific vision; that is, in seeing God face to face, unveiled, as he really is. The "face to face," however, is literally true only of our blessed Savior, who ascended into heaven with his sacred body. Otherwise, as God is a spirit, he has no body, and, consequently, no face. (?)

From this it is clear that, in the mind of the Reverend gentleman, Jesus not only ascended into heaven with his "sacred body," but now dwells there spirit and body united; and the blessed who shall inherit heaven will see him there literally, "face to face."* Otherwise than this "face to face" view of Jesus,—according to Mr. V.—we shall only see God, since he is a spirit, "with the spiritual eye, with the soul's intellectual perception, elevated by a supernatural influx from God!" This admission with reference to Jesus and his existence as an immortal personage of flesh and bone, and our literal view of him in heaven "face to face," draws with it some consequences which my Catholic friend evidently overlooked. In the creed usually named after St. Athanasius, it is said: "*Such as the Father is, such is the Son.*" I take it that this, in the view of those who accept the Athanasian creed, has reference to the "substance" of the Father, as well as to other things pertaining to Him; for, according to that creed, the "substance" of the Father

* In an article for the ERA, on the Doctrine and Claims of the Catholic Church, Bishop Scanlan also said of the Divinity of Christ: "The Catholic Church teaches that Jesus Christ is not a mere elect child or special creation of God, or in any sense or manner a creature, but that he is the eternal and only Son of God, God of God, Light of Light; the expression of the Eternal Father, with whom he is one in nature and substance, and to whom he is equal in all divine attributes, power and glory."—ERA, Vol. 1, p. 14.

and Son is one and undivided. "We worship one God in Trinity, and Trinity in Unity," says the creed; "neither confounding the persons nor *dividing the substance*." It must be, therefore, according to his creed, that all the "substance" of God there is, is in Jesus Christ, as well as all the attributes of God. The terms of the creed forbid us believing that part of the "substance" of God was enclosed in the flesh and bone body of Jesus, and the remainder existed outside of that body; for that would be dividing the "substance" of God, a thing the Athanasian creed forbids: therefore, all the "substance" of God inhabits the body of Jesus Christ, and he is wholly God. In this view of the subject, there is no God except the Deity enclosed in the flesh and bone body of Jesus Christ. But that would place our Catholic friend—after all he has said about God being a spirit, and about the superiority of pure minds (i. e. spirits not united in bodies) over minds united to bodies—under the necessity of accepting as God, the Supreme, the Almighty, a personage that is a spirit and body united in one glorious personage, and in form like man, a thing most abhorrent to our friend's principles.

On the other hand, if it be contended that besides the Son of God, Jesus, a personage of flesh and bone and spirit, there exists God, a spirit, then there is likely to arise again the conception of the "substance" being divided, and the existence of two individual Gods instead of one. The one a spirit unembodied, and the other a spirit enclosed in a body of flesh and bone—the glorified Man, Christ. This danger is also increased by the part of the creed now being considered, viz., "Such as the Father is, such is the Son;" for it must follow, if this be true, that such as the Son is, such is the Father also. And this must hold with reference to God, wholly; to his substance, essence, personality, form, as well as to all attributes possessed, or else it is not true at all. And if true, since we know that Jesus is an immortal being of flesh and bone and spirit united into one glorious personage (and Mr. V. admits that, and also that the blessed in heaven shall see Him as such a personage, literally "face to face"), then God the Father must be the same, a personage of flesh and bone and spirit united—a thing most abhorrent to Mr. V's principles.

At this point, I must complain of the gentleman's argument a

little. However able and fair his article may be considered on the whole, I think, on the question of the "form of God," I am justified in charging that he has not dealt at all with my strong scripture proofs relative to that matter. He makes but the very slightest reference to the passage:—

And God said, Let us make man in our image, after our likeness.
 * * * So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis i: 26, 27.)

And he considered nowhere the very definite passage:

God * * * hath in these last days spoken unto us by his Son,
 * * * who, being the brightness of his glory *and the express image of his person*, and upholding all things by the word of his power, when he hath by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. i: 3.)

"Now, "to use the solemn words of the Reverend gentleman himself, "we must believe whatever God reveals to us upon one single word of his, just as firmly as upon a thousand," I shall hold that it was incumbent upon Mr. V. to deal with these passages, and set forth in what way they are to be understood, if *not* to be understood as they read. I can think of no language that could express the truth more forcibly, that man was created in the form of God and, therefore, that God in form is like man, than the language of these two passages. When the word of God says: "God created man in his own image, in the image of God created he him;" and then again, in speaking of Jesus, who certainly bore all the semblance, figure and stature of a man—who was a man—when the divine Spirit, I say, in speaking of him, says that *he was the express image of God's person*—I shall despair of human language expressing any fact whatsoever, if this language does not say that in form God and man are alike. And what the word of God in plainness teaches—so plain that he who "runs may read," so plain that "wayfaring men though fools need not err therein"—"is not to be set aside by the gratuitous assertions" of "religious innovators" of early Christian centuries who corrupted the plain meaning of God's word by their vain philosophies, and oppositions of science, falsely so called. Mr. Van Der Donckt makes no reference to this plain passage in Hebrews i: 3; and I am under the necessity of thinking that in

respect of both this passage and the one in Genesis, he has no means at his command by which he can satisfactorily explain away their force. They stand, therefore, with their strength unimpaired, in proof of the doctrines taught in the discourse at which Mr. V. leveled his "Reply."

Of God Being Invisible.

Mr. Van Der Donckt thinks he sees further proof of God's being a "Spirit," and therefore immaterial or bodiless, in the fact that he is spoken of in the Bible as being "invisible." Moses "was strong as seeing him that is invisible," (Heb. xi: 27;) "No man hath seen God at any time" (I John iv: 12;) "The King of kings—whom no man hath seen nor can see," (I Tim. vi: 16); are the passages he relies upon for the proof of his contention.

Of course, Mr. V. is aware of the fact—for he mentions it—that these passages are confronted with the explicit statement of scripture that God has been seen by men. Moses saw him. At one stage of his experience, the great Hebrew prophet was told that he could not see God's face; "for," said the Lord, "there shall no man see me and live." But even at that time, Moses was placed in a cleft of the rock, "and thou shalt see my back parts," said the Lord to him; "but my face shall not be seen." (Exodus xxiii: 18-23.) On another occasion, Moses, Aaron, Nadab and Abihu, and seventy of the Elders of Israel, saw God.

And they saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. (Ex. xxiv: 9-11.)

Isaiah saw him: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." At the same time the seraphims proclaimed his holiness, saying, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Then said Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." (Isaiah vi: 1-5.)

To harmonize these apparitions of God to men with his theory of the invisibility of God, Mr. V. appeals to the writings of some of the Christian fathers, and Cardinal Newman, from whose teachings he concludes that God the Father is called "invisible" because "he

never appeared to bodily eyes; whereas the Son manifested himself as an angel, and as a man after his incarnation. * * * Whenever the Eternal Son of God, or angels at God's behest, showed themselves to man, they became visible only through a body, *or a material garb assumed for the occasion!*"

Surely Tertullian, Ambrose, Augustine, the great English Cardinal of the Roman church, and Mr. V. are in sore straits when they must needs take refuge in the belief of such jugglery with matter as this, in order to reconcile apparently conflicting scriptures. And what a shuffling off and on of material garbs there must have been, as from time to time hosts of angels and spirits appeared unto men!

It is but the materialization of the spiritualist mediums on a little larger scale. But there is a better way of harmonizing the contradictions; and better authority for the conclusion to be reached than the Christian fathers and Cardinal Newman. I mean the scriptures themselves.

Take this expression of the scripture, "No man hath seen God at any time." (I John iv: 12.) Standing alone, it seems emphatic and conclusive. And in the same connection this also, from the testimony of John: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." (St. John i: 18.) But consider these texts in connection with what the Master himself said on the same subject: "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, *save he which is of God, he hath seen the Father.*" (St. John vi: 45, 46.) Now we have the key to the matter. "No man hath seen God at any time, *save [except] he which is of God, he hath seen the Father.*" If any one shall contend that this "*he which is of God*" has reference to Jesus only, the complete answer to that will be found in the account of the Martyr Stephen's glorious view of the Father and the Son together and at one time: "But he [Stephen] being full of the Holy Ghost, looked up steadfastly into heaven, *and saw the glory of God, and Jesus standing on the right hand of God*, and said, Behold, *I see the heavens opened, and the Son of Man standing on the right hand of God.*" Undoubtedly, for reasons that are wise,

God the Father has been "invisible" to men except under very special conditions; for the most part the "Only Begotten hath declared him," and stood as his representative; and in the absence of those special conditions, no man hath seen God the Father; no man in the absence of these conditions can see his face and live. He must be "*of God*," as Stephen was, then he may see God, even the Father, as that martyr evidently did. Here, too, may be cited a passage from one of the revelations of the Lord to Joseph the Prophet, which throws more light upon the subject. Speaking of the Higher or Melchisedek Priesthood, the Lord says:

This greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; *for without this no man can see the face of God, even the Father, and live.*" (Doc. and Cov. sec. 84: 19-22.)

God, then, in the Bible is called "invisible," not because he is absolutely so by reason of his nature, because he is "immaterial or bodiless;" but because he is not to be seen by men except under very special conditions. The special conditions complied with, however, certain holy men have seen God the Father, and have borne witness of the fact. Of course, it follows that the "invisibility" of God as here set forth does not carry with it the idea that God is immaterial or bodiless; nor would it follow that God is immaterial, even if absolutely invisible to human eyes in our present existence. Mr. V. advances a strange doctrine when he says that "All *material* beings are visible. Absolutely invisible beings are *immaterial* or bodiless." I take it that his assertion is equivalent to saying that all material things are visible; and that absolutely invisible things are immaterial or bodiless. Is that true? Is the atmosphere visible? No. But it is material. "It is composed of atoms of matter whose weight is such that the pressure upon every square inch amounts to fifteen pounds; and upon the body of an ordinary-sized man some fourteen tons; but notwithstanding this, man could not construct a microscope sufficiently powerful to render these atoms visible."*

*Samuel Kinn's Harmony of Bible and Science, p. 338.

What of the ether extending throughout the universe, in which millions of suns and their attendant planets move as moats in a sunbeam; is that visible? No; but it is material nevertheless. So with many things that, notwithstanding they are absolutely invisible, are material for all that, and have some of the qualities in common with grosser matter. We know but little of substances, as yet; less of their essence: but since there are many material substances absolutely invisible to us, is it unreasonable to believe that there are beings consisting of substances more refined, pure and glorious than the material that is visible to our limited and imperfect vision?—beings invisible to us, unless our eyes be quickened by the power of God, yet material, and having form, and limitations, and relations to other beings and things; and also possessed of many other qualities common to matter? In view of these facts, is not Mr. Van Der Donckt a little reckless, and too dogmatic, in stating the *datum* from which he argues for the absolute invisibility of God, and hence also his supposed immateriality, or bodiless state?

Mr. Van Der Donckt argues that angels and spirits are also bodiless or immaterial. Was it a bodiless or immaterial angel that wrestled with Jacob until the breaking of the day; and who, when he could not prevail against the patriarch, touched the sinew of his thigh that forthwith it shrank? (Gen. xxxii: 23-32). Were they immaterial or bodiless angels who called at the tent-home of the patriarch Abraham, on the plains of Mamre, for whom Sarah baked cakes, and Abraham's servant prepared a roast of veal; and, when all things were made ready, the patriarch stood by, and the three heavenly personages—one of them is called "the Lord"—"did eat" (Gen. xviii)—were they immaterial or bodiless? Perhaps the Reverend gentleman will say, however, that these cases, and a score of others of similar nature that might be quoted, are answered by his statement—made on the authority of some Christian fathers and Cardinal Newman—that when angels "showed themselves to man they became visible [hence, materialized according to my friend's theory of visible and invisible beings] only through a body, or a material garb assumed for the occasion!" For which theory, as whimsical as it is nonsensical, I venture to tell the Reverend gentleman there is no warrant of divine authority; noth-

ing but the assumptions and speculations of church-men seeking to harmonize Christian doctrine with the vain speculations of old pagan philosophers. I know nothing that equals this theory for absurdity, except it be the idea of Epicurus, who, after affirming that the gods were of human form, explained—"Yet that form is not body (i. e. material), but something *like* body; nor does it contain any blood, but something *like* blood!"* As for the rest of Mr. V's theory of immateriality and invisibility of angels and spirits, I shall trust to what I have said on those subjects in dealing with the invisibility of God, to be a sufficient answer.

Of Anthropomorphism and Understanding the Bible Literally.

I must say a word upon Mr. V's remarks respecting the plain anthropomorphism of the Bible, and the matter of understanding that sacred book literally. With reference to the first he says:

All men after the example of the inspired writings, make frequent use of the figure called anthropomorphism, attributing to the Deity a human body, human members, human passions, etc., and that is done, not to imply that God is possessed of form, limbs, etc., but simply to make spiritual things or certain truths more intelligible to man.

I would like to know upon what authority Mr. V. adjudges the "inspired writings" not to imply that God is really possessed of form, limbs, passions, etc., after attributing them to him in the clearest manner. The "inspired writings" plainly and most forcibly attribute to Deity a form like man's, with limbs, organs, etc., but the Bible does not teach that this ascription of form, limbs, organs and passions to God, is unreal, and "simply to make spiritual things or certain truths more intelligible to man." On the contrary, the Bible emphasizes the doctrine of anthropomorphism by declaring in its very first chapter that man was created in the image of God: "So God created man in his own image, in the image of God created he him." The explanation is offered that it was necessary to attribute human form, members and passions, to God, in order to make spiritual things intelligible to man; *but what is the reason for ascribing the divine form to man*, as in the passage

*Cicero p. 327, (Young's translation.) *Tuscul. Dispt.*

just quoted? Was that done to make human beings or certain truths more intelligible to God? Or was it placed in the word of God because it is simply true?

The truth that God in form is like man is further emphasized by the fact that Jesus is declared to have been in "the express image" of the Father's person (Heb. i: 3); and until Mr. V., or some other person of his school of thought, can prove very clearly that the word of God supports his theory of the unreality of the Bible's ascription of form, organs, proportions, passions and feelings, to God and other heavenly beings, the truth that God in form is like man will stand secure on the foundation of the revelations it has pleased God to give of his own being and nature.

But the strangest part of the Reverend gentleman's contention on the matter now in hand is that the Latter-day Saints understand the anthropomorphic expressions in the scriptures as he explains them; and cites our catechism (chapter 5, question 9) in proof of it! I quote the reference given:

9. Q. If God is a person, how can he be everywhere present?

A. His person cannot be in more than one place at the same time, but he is everywhere present by his Holy Spirit.

This is preceded by the following passages from the same book and chapter:

1. Q. What kind of a being is God?

A. He is in the form of a man.

2. Q. How do you learn this?

A. The scriptures declare that man was made in the image of God. * * *

3. Q. Have you any further proof of God's being in the form of a man?

A. Yes. Jesus Christ was in the form of a man, and was at the same time in the image of God's person. * * *

4. Q. Is it not said that God is a spirit?

A. Yes; the scriptures say so. John iv: 24. * * *

5. Q. How, then, can God be like man?

A. Man has a spirit, though clothed with a body, and God is similarly constituted.

6. Q. Has God a body then?

A. Yes; like unto man's body in figure.

Yet Mr. V. would have it believed that the Latter-day Saints understand the expression of scripture ascribing human form, limbs and organs to God as he explains them—"not to imply that God is possessed of form, limbs, etc., but simply to make spiritual things more intelligible to man!" This is a splendid illustration of Mr. V's ability to misunderstand.

Mr. V. next takes up the subject of understanding the language of the Bible literally. He says it is from anthropomorphic passages of the Bible that the Latter-day Saints conclude that God has a body—such passages as speak of the face, hands, feet and other limbs and organs of God. He holds these passages to be figurative. "I contend," he remarks, "that if we must understand the Bible literally in those passages ('God created man in his own image') from which they attempt to prove that God has a body, we must interpret it literally *in other similar passages.*"* I assent to that. It is well known that the language of the Bible is highly figurative, almost extravagantly so in places, and much allowance must be made for the imagery of prophetic natures which, like poetic temperaments, are given to imagery. But Mr. V. is not true to this canon of interpretation he lays down, viz., *the same rule of interpretation must be applied to passages that are similar in character.* After laying down this principle of interpretation, he proceeds to depart from it by placing for comparison very *dissimilar passages.* What similarity is there, for example, in the plain, matter of fact statement, "God created man in his own image, in the image of God created he him;" and the passage he quotes from Psalms: "If I take my wings early in the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." And this also: "Whither shall I flee from thy face. If I ascend into heaven, thou art there; if I descend into hell, thou art there?" Has not the Reverend gentleman placed for comparison here the most dissimilar passages that perhaps could be found in the whole Bible? Yet he insists that the prosy passage from Genesis must be regarded as equally figurative with David's poetry, and insists that if "Mormons" believe literally that God made man in his own image and likeness, or that Moses and

*Italics are mine—R.

seventy Elders saw the God of Israel, as plainly declared by Moses, then "They must believe that God had such a very long hand as to extend to the uttermost parts of the sea;" and "such an extremely long face, reaching from heaven to hell;" and "conclude that David had wings!" Further remarks on this head are not necessary. One is under no obligation to seriously discuss nonsense.

Of the Incarnation of the Son of God.

Another case of misapprehension of "Mormon" ideas will be found in what Mr. Van Der Donckt says with reference to the Latter-day Saints' sacred books not teaching the Christian truth of the incarnation of Deity in the person of Jesus Christ. The sacred books of the Latter-day Saints may not contain the verbiage of so called Christian literature on the subject; but if full recognition of the fact that Jesus was in the beginning with the Father—was the "Word," and, moreover, the "Word" that "was God," and afterwards was made flesh and dwelt among men—is to believe in the incarnation of the Son of God, then the sacred books of the Latter-day Saints teach this doctrine; for over and over again in our sacred books will passages to that effect be found (especially section 93 of the Doctrine and Covenants). Moreover, the Reverend gentleman should remember that "Mormons" include among their sacred books, the Holy Bible, and all the doctrine of incarnation taught in that book is our doctrine. I think the main difference between the Latter-day Saints and "Christians," on the subject of incarnation, is that the Latter-day Saints believe that incarnation does not stop with the Lord Jesus Christ. Our sacred books teach that not only was Jesus Christ in the beginning with God, but the spirits of all men were also with him in the beginning, and that these sons of God, as well as the Lord Jesus Christ, became incarnate in bodies of flesh and bone (Doc. and Cov. section 93). But Mr. V. thinks he discovers in this doctrine of incarnation a proof that "God has not a body and therefore is not an exalted man." "It is plain," says he, "that the Son of God became flesh only at the time of his sojourn on earth. Now had he been flesh or man before, as the 'Mormons' hold, how could he become what he was already from all eternity." This is another instance of Mr. V's misapprehension of what "Mormons" teach. We nowhere teach

that Jesus Christ, the Son of God, was flesh and bone from all eternity. When seeking to make "Mormonism" appear inconsistent with itself, the Reverend gentleman is in duty bound to keep in mind our whole doctrine, on any particular subject he is treating. He should remember that our theology holds that the Father, Son, and Holy Ghost are distinct and separate personages, in the sense that they are three distinct individuals; and that the Father is a personage of flesh and bone, as Jesus also now is; but previous to Messiah's birth into the world, he was a spirit, the First Born of the hosts of spirits in heaven, and was with the Father in the beginning of the creation of our earth and its heavens. Indeed, under the direction of the Father, he was the creator of them (Heb. i: 3, Col. xv: 17; John i: 3); but he came to the earth to receive a tabernacle, that in all things he might become as his Father is, a divine spirit inseparably united to a sacred and glorified body—one glorious spiritual personage. As much of Mr. V's argument on this head is built on a misapprehension of our doctrine, it will not be necessary for me to follow him through the interminable windings of his argument with reference to it. "There is never a proper ending to reasoning which proceeds on a false foundation". (Cicero.)

Mr. V. next brings as proof against God's being an exalted man, what he calls the direct statement of the Bible that God is not man: "God is not a man, that he should lie; neither the son of man, that he should be changed" (Numbers xxiii: 19.). "I am God and not man" (Psalm). These passages simply present the contrast between man as he is now, and with all his imperfections on his head, and God. The Latter-day Saints do not teach that man in his present state and condition is God; on the contrary, they hold that there is a very, very wide difference between them, all the difference indicated by the Bible; but they do believe that through the eternities that will pass over man's head, and with God for guide and teacher, he may become as his Father in heaven is, and that such is his destiny. It follows that when man shall attain to that destiny, the contrast now so striking between man and God will not exist. The contrast noted in the scriptures by Mr. V. is not between *perfected* men and God, but between very imperfect men—men who lie and are changeable—and God; and

since the Latter-day Saints do not hold that man while imperfect is God, or like God, or God like him, the argument of the gentleman, based on the passages quoted, is of no force. It could be said of some grandly developed, noble, high-minded man, such as a Gladstone, a Bismarck, or a Washington: He is not a child that he should halt in reason, or falter in action, or be frightened by phantoms of the dark. But such a contrast does not include the idea that the child may not change his status, and finally become all that the great man is with whom he is now contrasted. Clearly, the contrast is one of conditions more than of natures, and at its very highest value is the contrast between a perfected nature and one not yet perfected.

The same answer applies to the Reverend gentleman's contention based on the passages, "Thou art always the selfsame;" "I am the Lord and change not;" "The Father of lights, with whom there is no change nor shadow of alteration." These passages teach what the Reverend gentleman calls the "immutability of God," which he holds to preclude the idea that God rose from a state of imperfection to that of perfection—since he is always the "selfsame." Before answering at length, I couple with this Mr. Van Der Donckt's final argument on this division of the subject—the scriptural evidences and arguments on the form and nature of God—namely, "The Latter-day Saints' theory of the Man-God supposes a past and present with God. The Bible excludes that succession of time," says the Reverend gentleman, "and speaks of God as the Everlasting present; 'I Am Who Am;' 'From eternity to eternity thou art God.'" Against this argument, base upon God's reputed unchangeableness, and being always as he now is, from all eternity to eternity, I wish to say, first, that the *God-nature* is doubtless always the same, without reference to those who may attain unto it; and speaking of the God-nature, it is always the "Selfsame, from eternity to eternity; but after that statement, against the Reverend gentleman's argument bottomed on God's immutability and eternity—and, in fact, against all his arguments, from first to last, respecting the form and nature of God, I place Jesus of Nazareth, the Messiah, the revelation of God to man. I place him as my premises, and my argument against all the Reverend gentleman has said, or can say, on this division of the subject. I call attention to the fact that

neither in my discourse which brought forth Mr. Van Der Donckt's "reply," nor in this rejoinder, have I turned to those numerous passages of the Bible that speak of the face, limbs or organs of God. Not that I mistrust the force of those passages as evidence, but because I have thought it unnecessary to appeal to them, so long as I had in Jesus, the Messiah, a full length and complete representation of God, not only as to the *reality* of his being, but as to the *kind* of being God is. And now I ask, as I did in my discourse, *is Jesus God?* Is he a manifestation of God—a revelation of him? If so, there must be in him an end of controversy; for whatever Jesus Christ was and is, God must be, or Jesus Christ is no manifestation, no revelation of God. Is Jesus Christ in form like man? Is he possessed of a body of flesh and bone which is eternally united to him—an integral part of him? Does he possess body, parts and passions? There can be but one answer to all these questions, and that is, "Yes; he possessed and now possesses all these things." Then God also possesses them; for even according to Catholic and orthodox Christian doctrine, Jesus Christ was and is God, and the complete manifestation and revelation of God the Father.

Also the specific points of argument based upon God's unchangeability, and there being no succession of time with God—that, too, is answered in the person and experience of Jesus Christ. According to Catholic teaching, Jesus was a spirit identical with God the Father in substance, before he became man; but at a certain time he became man; was not that a change? By it, he became something he was not before. His humanity, according to their teaching, was *added* to the Son of God when he received his tabernacle of flesh and bone; and he was certainly changed from an unembodied state to an embodied one; and there was a "before and after"—in reference to this great event, in the God Jesus' experience. Is it thinkable that this change was a deterioration? Was the Son of God's divinity debased to the human, or was so much of humanity as he took on raised to the divine nature, and henceforth made an integral part of it?

The orthodox doctrine of Christianity is—Catholic and Protestant alike—that Jesus Christ is God; that he always was and is God, according to both orthodox theology and Christian philos-

ophy. Yet it is said of this Jesus that he "*increased in wisdom and stature, and in favor with God and man.*" (Luke ii: 52.) Here is certainly a change in condition; here is succession of time with God—a before and after; here is being and becoming; for whereas, he was a spirit, he became man; and in becoming man, he passed through all the phases in life from infancy to manhood. It is significant also that it was not until Jesus had arisen from the tomb and stood in the presence of his disciples, a glorified personage, body and spirit united, that he exclaimed, "*All power is given unto me in heaven and in earth.*" If "*given*" then, there must have been a time when he did not possess all power in heaven and in earth; and hence, a change from possessing some power to the condition of possessing "*all power,*" a fullness of power—"for it pleased the Father that in him should all fullness dwell." (Col. i: 19.) But more of this, when I come to deal with Mr. Van Der Donckt's philosophical proofs on the subject. I shall close this part of my rejoinder with the following summary of the facts maintained thus far in my argument:

First:—While the scriptures declare that God is a spirit, it does not follow that he is necessarily an unbodied spirit; on the contrary, it is clear that he is an embodied spirit; for Jesus Christ is God, and he, we know, is a spirit and body united; and he is said to be the express image of his Father's person; therefore, the Father of Jesus Christ, or God the Father, must be just what Jesus is—a spirit embodied in a tabernacle of flesh and bone.

Second:—Although the Bible says that God is a spirit, and speaks of angels as spirits also, and points out some differences between the nature of men and spirits, it does not follow that spirits are immaterial beings, and therefore without form. On the contrary, the evidence of scripture is to the effect that angels are very substantial personages. One wrestled bodily with Jacob and lamed him; while three others "*did eat*" of the substantial meal provided by Abraham; and there are many other proofs as to their being substantial, material personages.

Third:—It is an assumption absolutely unwarranted by authority of the word of God to say that when spirits, or angels, or Jesus—before his incarnation—showed themselves to men, they merely assumed the material garb for the occasion.

Fourth:—Although the Bible in sundry passages speaks of God the Father as “invisible,” it does not follow that he is absolutely so, nor invisible from the nature of his being; on the contrary, it is clear from what has been set forth that under certain special conditions, God the Father, as well as Jesus—before his incarnation—and certain angels, have been seen; and hence, the invisibility of God the Father, arises from his being invisible to men in their normal condition, unquickened by, and unclothed with, the power of God.

Fifth:—The doctrine that all absolutely invisible things are immaterial is simply untrue, being contradicted by the fact that a number of absolutely invisible things are known to be material, and possess some of the properties of grosser matter.

Sixth:—The Bible distinctly ascribes to God and angels the form, limbs, organs, feelings and passions of men; and the Bible nowhere leads us to believe that this ascription of bodily form and organs and passions to God is simply to “make spiritual things, or certain truths more intelligible to man,” nor does it follow because *some* passages of the Bible are figurative, and hence not to be taken literally, that *all* the passages ascribing human form, organs and feelings to God are figurative, and hence not to be taken literally. It is only when anthropomorphic passages and expressions are similarly used, as other clearly figurative passages and expressions are, that they are to be adjudged as figurative and *not* to be taken literally.

Seventh:—And lastly, beside all premises and arguments to the effect that God is an unbodied spirit, without form, without limbs, organs, features, human feelings, or passions such as love, compassion, pity, etc., etc.,—beside all this, I place the Lord Jesus Christ, the Image of God the Father’s person, the full length representation and revelation of God to men, as an all sufficient answer, and say that whatsoever Jesus Christ was and is, so, too, has been and is God, the Father; for such is clearly the teaching of Holy Scripture.

(To be continued.)

PLET: A CHRISTMAS TALE OF THE WASATCH.*

BY ALFRED LAMBOURNE, AUTHOR OF "HOLLY AND EASTER LILLIES,"
"PICTURES OF AN INLAND SEA," ETC.

PART TWO.

I.

A VISIT.

Jo, who, you can plainly see, is to be my hero, was pure-minded; the coarse side of camp life had no charms for him. He ignored it entirely; or, when urged toward it by a chance companion, stood his ground firmly. He could not be moved; until, at last, it was understood by them all—the hard ones—that Jo was not of their kind. The saloon, the gambling den, the brothel, won no victory from him. He was one of those men who are sometimes, nay often, met with in our mining camps; men who, though in the flush of their early strength and surrounded by vice and temptation, show by their every day lives the cleanness of their thoughts and desires.

I do not mean that Jo was merely a goody-goody lad. His virtues were not of the negative order. He had strong and ardent passions; but they were not of the low or immoral.

He was one of those diamonds in the rough, and needed but

* Copyright by Alfred Lambourne.

the polishing which the society of a refined woman would give him.

Plet, I must return to her again, became known, by sight at least (when the canyon was once more green and the hills around the camp were blue with lupines), to the occupants of many a sequestered dwelling. She was a good equestrienne, and a daring one, too, as even some of our wild riders admitted. In her harum-scarum jaunts she often went up the loneliest ravines and to the top of the wildest of ridges—wherever, in short, she could tease her father into going, or wherever her horse's feet could climb. One of these half reckless excursions, in the month of July, was up to our lake. The day on which it occurred was a memorable one in the lives of Jo and me.

To Jo it was far more than memorable—it was a turning point.

Of course, having been so instrumental in the saving of their lives, he had been most kindly and warmly thanked. Neither Plet nor her father had let the first opportunity go by on which it was possible to show their gratitude. Then a prouder lad than he could not have been found.

It was apparent, also, that the father took an interest in Jo—a true and an unfeigned interest. It was shown in more ways than one. He treated the young man (and for all his genial manners, he was a shrewd and hard-headed man of business) in a way which showed plainly enough his estimate of him—that he had read his worth. Plet, too, was always gracious; adding some delicate testimonial to that of her father. Whenever we made a trip to the camp, which we did more frequently than before (we were trying to get fixtures for our claim), we never failed to receive an invitation to dine with the pair, or to pass an evening at their house.

And rough-garbed as we were, Jo putting aside a shyness that was somewhat habitual to him in the presence of women, we were glad to accept; and those were such hours of pleasure to us both as had not been ours to enjoy for many a month indeed.

Jo waxed eloquent sometimes. I mean during those visits; so much so, that I was surprised to hear him. He had thoughts, I knew, but never before had I heard them come thus from his lips.

On one occasion, how well I remember it, he described our lake and the hollow. Plet was delighted. She could almost see

the place, she exclaimed. Her father, surely, must take her up there, when the snow had melted away and the hollow appeared as Jo had described it. If papa were willing we would see them coming some day, and then she would pry into every nook and corner. And stay at the place until sunset, too; and go down the slopes when the moon was in the sky.

That was what brought it about, the visit of which I shall tell, and which made a turning point in the life of Jo.

Our visit to their house, the one I have just referred to, was in the month of June, the latter part of it; so not long afterwards, my hero's quick eye detected two riders—Plet and her father—and their horses' heads were turned toward our cabin.

She was coming to keep her promise.

When it happened, we were up on our claim, but, as you can imagine, we descended at once. We had looked forward with pleasure to the event.

We lost no time on the way, either. We wanted to reach the cabin and set it in order a bit before the visitors arrived.

But we had no need to hurry; there was plenty of time. We had but to walk down the zigzag trail half a mile or so; whilst they had to pick their way slowly and cautiously up the long, steep ledges. Full half an hour had passed before they came over the rim of the hollow and Jo had tied the horses to the gnarled old spruce that grew in front of our dwelling.

Plet was bewildered, entranced, lost in amazement at the wildness of the scene around her. Her every other word was an ejaculation. She was as excited and gay as a child at a pantomime.

The huge, gloomy cliffs; the bleak, naked peaks; the clear, shining waters of the cold, dark lake—all the savageness of the place, and the appearance of great age in the mountain, as contrasted with the summer sunshine that was pouring down; the beauty and perfume of the flowers—all were things that filled her heart with delight.

Jo's eyes sparkled. He was all attention—wrapped up in the girl. Plet was sealing the destiny of the poor boy—leading him into the silken net.

Any city-bred chap would have thought her beautiful, and

have felt himself lucky to have been with her that day. But for Jo—think what it was for him!

Yes; it was a critical day for Jo.

II.

A REPAST.

The visit to our home was timely; the wild strawberries were ripe, and everybody knows how luscious they are—far sweeter than the cultivated fruit.

We must have been a spectacle, could anyone have seen us that afternoon—all four of us—Plet and her father, Jo and I—gathering the berries. His fingers—her father's—were red-stained as any. He seemed to quite enjoy the pastime. And Plet certainly did so. The merry laughter which from time to time resounded among the rocks, told that she evidently thought it fine sport indeed.

Jo improvised a table, when we had gathered a large pailful of the fruit and gone back to the house, placing it under the branches of the gnarled old spruce. Plet's deft fingers soon fashioned some dishes (our rough culinary store had nothing available but two tin plates), making them from the leaves of the strawberry plant, and in these the luscious fruit appeared more tempting than ever—a dish fit for a prince. I am sure our visitors remembered that repast for many a long day. Jo enjoyed it, to be sure, though I believe he hardly tasted of the fruit. He seemed oblivious of everything save to the face and voice of Plet.

The father, surely, must have noticed this as well as I. However, it seemed to give him no concern. If Jo's planet of love had risen, there appeared, as yet, no malignant shadow to cross it.

The pair would have made a picture, I thought, when, an hour later, they stood by the lake; Plet was half resting on a huge block of granite, and Jo—he had a large bunch of purple epilobiums in his hand—was leaning toward her. Plet's eyes were roguish; she looked at him archly, half pitying, half enjoying, I believe, his bashful confusion.

For Jo was making an offer, in a most timid way, of the delicate little flowers which he had just gathered from a ledge near the snow.

Honest Jo! Jo, in his earth-stained garments, his big, heavy boots, his broad slouch hat; Jo, with his clear, frank eyes looking straight into hers, though his face was suffused with blushes—he was a king all the same!

Did I admire him so much, then? You must see that I did. And you, too, would have admired him; you could not have helped it, as he stood there that moment so manly and modest. Anyhow, Plet admired him; it was easy to see that. That very moment, if my sight served me true, Plet's heart was lost, and Jo was the finder.

It was a charming picture; don't you think so? That big, manly fellow, and the slight, graceful girl, standing just where the stream from the lake began, and falling in love with each other.

It was a picture that I, at least, don't want to forget.

The roguish expression went out of Plet's eyes, however, when a short time after we reached the farthest side of the lake, and Jo had bidden the girl look down, down, down, into the water's depths. And they became quite serious thereafter, too, when we showed her the "Dead Man's Corner." We told her how we had found the body, frozen in the hard-packed snow. It had been some poor fellow, no doubt (no one knew him at the camp), who had attempted to cross the ridge, and who had been caught in a winter slide.

As Plet had said we must, we had to show her every nook and corner of the hollow.

The tin plates had to come forth, after all. Plet and her father remained for a meal, such a one as our skill and the stores of the cabin afforded. The plates did not seem to destroy their appetites, however, our guests eating as heartily from off them as we had done from china, many a time in their house. It is wonderful what hunger a day's climbing over the mountains will give one.

When our guests departed, Jo accompanied them down the roughest part of the trail; leading, though that was hardly necessary, Plet's horse safely over the steep, smooth ledges.

III.

JO FALLEN IN LOVE.

After the day of Plet's visit, a change come over my Jo. He

had fits of abstraction—was, although he had never been a rattle-brain talker, too quiet even for him, and showed, quite often, a desire to be alone.

That is a sign, is it not, that one is in trouble, or else in love ?

Love was what had seized upon poor Jo !

Our claim kept us busy; its promise was greater than ever. We worked at it early and late. He had little time for day-dreaming, and yet I could not help but notice the change.

In our claim we talked but seldom. One generally keeps silent while holding the drill, or when wielding the hammer or pick; but even there, we had a pleasant word for one another, I mean at every pause in the work—something to cheer us up a bit. Now he would work for hours at a time without speaking, unless it was a word or two concerning our immediate task.

He was weighing something in his mind; deciding on a course to pursue.

In the evening time, when our work for the day was done, I noticed it most. Jo, who had been so light-hearted and sunny, would sit there thoughtful and even sad, fixing his gaze on vacancy. If I spoke to him he would answer with a start. He was very much changed.

The visits of Plet and her father; the hours we had passed at their house; the girl's bright face and gentle manner, had awakened a new life in my partner.

And a blessing, say I, when love comes to one with a nature so pure and so true.

Though just then, perhaps, it was somewhat of a torture to him, too.

He toiled in our claim as though the finding of wealth was a duty; a task that must be accomplished whether or no—something that must be done at once.

For how could he, a poor young fellow, ask for the hand of such as Plet, who all her life had been used to luxury and ease ?

Jo evidently thought it impossible.

So I understood them—those moods of his; nor was I surprised at them. I quietly pretended not to observe. Sometimes I would see him standing down there—by the moss-covered rocks at

the head of the fall—where she had stood that day when he offered the flowers. Sometimes I would catch a glimpse of him, too, on the ridge top, where he had climbed when he thought I did not notice, that he might watch until the lights were lit in the distant camp, just for the sake, so I believe, of seeing one appear at Plet's window, for, beyond a doubt, Jo had fallen in love.

IV.

OUR LUCK.

And, beyond a doubt, soon afterward, Jo and I were rich.

Yes, beyond a doubt, for the narrow fissure we had been following for all the weary months suddenly ended in a broad vein of the richest carbonates. Tens of thousands of dollars were ours in the black, gritty stuff.

How did it effect Jo and I? You are bound to ask it. You think it must have been a sensation, perhaps. Well, it is hard to tell. As I said before, Jo, for the past few weeks, had worked determinedly, as though it must be; now, when he saw that we had struck it, he heaved a deep sigh, and stood like one who has just let fall a heavy burden from his shoulders.

And to me—well, I guess it came as a surprise. I was not prepared for it. Although I had worked with the same chance for success as Jo, of course, I never seemed fully to realize it. And not having an object in view, as he had, I never once thought what I should do with my money, if I suddenly became rich.

But there it was, there for us both.

It was late afternoon, near the quitting time, when we made the strike. We picked out a pan full of earth and carried it with us to the mouth of the tunnel. We felt that we must go out into the free, fresh air to look at our prize.

We gazed at the precious stuff with serious faces; were quiet. I remember now that we talked in a low tone of voice—like one that speaks in a sick room, or where there lies one dead. Then all at once we shouted. We raised our voices in loud halloos. We shouted until we were hoarse, until the cliffs around hurled back the sounds we sent. We seemed to have gone stark mad.

And then we danced. Yes, actually danced—danced on the little, flat space at the mouth of the tunnel; Jo's eyes sparkling all

the while—flashing fire; and his short, yellow curls all tossing in the mountain winds.

Any one seeing us would have thought we were raving (as indeed we were); or, that he beheld two genii of the mountains, so fantastic our actions.

And we kept up the dance until our breath gave out, at least mine, and then Jo danced alone—danced until he, too, was exhausted, and was forced to take a seat by my side.

In our joy—the delirium that came upon us—everything seemed to be made of silver—the white, dazzling sunshine, the flashing lake wavelets, the glitter in the shining rocks, the far-sailing clouds, all were molten silver.

Silver, silver, silver. Yes; everything then seemed to be of silver.

How suddenly the world was changed—to us who had been so poor! Now wealth lay before us, all ours. The long struggle was over. There was no mistake in that strife—it meant tens of thousands—figures, perhaps, that even in our enthusiasm we dared not mention. Oh, Fortune had turned her wheel!

Fighting the stubborn rock; toiling up the steep grade; carrying the necessary supplies from the distant camp; the heat; the cold—all the privations endured had brought their reward. We were among the fortunate few.

After awhile we began to think rationally.

What should we do, now we had found it, we asked ourselves. We discussed the question until twilight, forgetting that we were hungry; forgetting everything but the good luck which had come upon us.

My plans were few. Of what particular use, after all, was the find to me, save that I should have to labor no more—the hard labor I had been doing? That I was safe in that respect? That I could do as I liked? That was about all. At sixty, it doesn't do a man who is alone in the world so very much benefit to have more than is needful for his everyday wants.

With Jo it was different. He was young, and life was before him. There was so much that he could do. What dreams came into his head that night, I suppose it would be hard to tell; providing he slept at all, which I think was doubtful.

I didn't ask him next morning, either. I knew what lay nearest his heart; about what he was thinking—of his chances with her. They were the same thoughts that had kept him silent before, that took him down by the mossy rocks at the torrent head, and to the ridge top to watch for the gleam of light in the distant camp.

Jo's unuttered thoughts were of Plet.

V.

JO'S HAPPINESS.

So the time passed. Almost a year had gone by since we had met the pair on that dreadful night. It had brought wealth to us both, and more than wealth to Jo—the affection of a loving girl. Thenceforward there was a heart to beat in unison with his, in sorrow or in joy.

Jo had grown bold (you can guess why), and now pressed his suit. It was amusing to take note of his tactics; his mingled shyness and courage; his diffidence in the presence of Plet, the very moment their conversation might have assumed a *tete-a-tete* character; and his resoluteness in spite of all. He was still all respect, yet the knowledge that he possessed, that he was no longer a poor boy, one who could offer to a wife none other than the life of privation he saw quietly endured by the miners' wives, but that wealth was even then at his door, made him brave, gave him a decision of manner and a confidence of success, where before he had not dared to aspire.

Hope and boldness are to a lover as wings to an eagle.

But I am not going to dwell on their love-making. There were all sorts of little episodes between them that I am going to omit. Plet had fallen in love with Jo as quickly and as surely as he had fallen in love with her. The long and the short of it was that ere the snow blew again, Plet was a promised bride.

That was the reason for Jo's happiness, and it was reason enough. I felt to say, "God bless you, dear boy, and God bless you, sweet girl; God bless you both."

It was a good pair of discerning eyes that Plet's father possessed which enabled him to see so quickly the worth of the suitor,

and a true and generous heart in his bosom that he acknowledged that worth so readily. Perhaps, I don't know, Jo might have told him of our luck; but even if he had, I do not believe the father was influenced by it. He had seen what Jo was at once.

Of course, we should have to remain there some time yet, I mean up at the claim, until we should either have developed the property or found a purchaser. This might take yet several months to accomplish.

Each hour that we labored our highest expectations were realized.

* * * * *

Still and dreamy had become the autumn days. The hazeladen air was motionless; gorgeous hues rested upon the frost-touched foliage, and of a tawny richness of color were the lessened streams.

Tints of orange and madder had crept among the leaves of the stunted oaks, a transparent amber mellowed the lowly birch, whilst a myriad shades—carnation to rose—decked the maples thick clustering in the ravines. Far above, on the mountain tops, where the lingering lines and spots of snow could hardly be distinguished from the gleaming of polished slopes, wherever a bunch of height-loving foliage could find a place to grow, was the seal of the waning year. The Indian summer was come once more, with all its train of beauty, its pomp of woods and glorious skies.

(To be concluded in next number.)

ALEXANDER WILLIAM DONIPHAN.

BY JUNIUS F. WELLS.

When the history of Joseph Smith shall come to be written dispassionately by the competent and fearless—the true philosophers of life, who alone are capable of doing such world-characters justice—they will be much influenced by the testimony of the lawyers and judges with whom the Prophet came in contact. This testimony will undoubtedly redound greatly to his credit; for, in the more than fifty lawsuits to which he was summoned, he was in every action acquitted. This uniform result of facing the facts and the law, in the courts of the land, was due primarily to the innocence of the man whom his enemies pursued so relentlessly. It was also due, in no small degree, to his management of the defense, and the aid he commanded from the legal profession. He was fortunate in securing attorneys of character and ability to represent him, men who, by their ability and eloquence, or, quite as frequently, by their sturdy sense of justice and boldness in defending it, compelled even unwilling judges to acquit their client. Then, Joseph Smith understood the constitution and laws of his country. I have heard my father, who was a Justice of the Peace when the “Mormons” came to Nauvoo, say that the first thing which made the impression upon him that Joseph Smith had a divine gift and power above other men, was his marvelous understanding of the principles of law and jurisprudence. He said that no man, not a student of years, could possibly know what Joseph Smith knew about law, except by the inspiration of the Almighty.

Among the earliest associations of the Prophet with attorneys of character was that with Atchison & Doniphan, at Liberty, Clay

county, Missouri, and after Atchison retired and Baldwin became Doniphan's partner, Joseph studied law in the latter's office. He respected and trusted Doniphan, and for over five years they were friends, and had much to do with each other. While others fell away from the Prophet, even Atchison joined Lucas and Boggs in the expulsion from Missouri, it is not anywhere shown that Doniphan abandoned his old client, or lost sympathy and respect for him at any time. And his testimony concerning Joseph has come down through the years with that of Browning, Douglas, Josiah Quincy, and others, to the effect that he was a wonderful man—such indeed as none of them had ever seen or known. While they were loth to admit that he was a servant of God, and that "Mormonism" is true, it stands everlastingly to the credit and honor of Alexander W. Doniphan that he lived to bear witness and to testify that he knew Joseph Smith was a prophet; for he heard him make a wonderful prediction, and saw for himself its literal fulfilment.

The following biographical sketch from the facile pen of Col. Thomas L. Snead is especially interesting in its account of Col. Doniphan's career after the expulsion of the Saints from Missouri. It was published in the *Magazine of American History*, in 1885.

In 1790, two years before Kentucky was severed from Virginia and admitted into the Union as a separate state, Joseph Doniphan and his wife migrated thither from Eastern Virginia, and made for themselves a home in Mason county, on the banks of the Ohio, and there on the ninth of July, 1808, was born Alexander William, the youngest of their ten children.

Joseph Doniphan died in 1813, and the boy fell to the sole care of his mother. In due time, he was sent to the school of Richard Keene, a scholarly but eccentric Irishman, who prepared him for Augusta college, where, under the teachings of those eminent divines, Dr. Durbin and Dr. Bascom, he learned rapidly, and graduated with distinction at the age of eighteen. He devoted the next year to miscellaneous reading, and then began the study of law. On being admitted to the bar in 1830, he moved to Lexington, Missouri, and began the practice of his profession there. In 1833, he moved still farther west, to the villiage of Liberty in Clay county, on the then verge of civilization, and there he con-

tinued to reside for thirty years, quickly winning for himself a foremost place among the lawyers of Missouri by his eloquence, his forensic ability and his exalted character. These qualities, enhanced as they were by a singular charm of manner, made him very popular wherever he was known, and the pathway to political distinction and power lay temptingly before him; but office holding had no attraction for Doniphan; the dull routine of legislation was always unspeakably irksome to him, and the devious ways of politicians he abhorred. It was, therefore, only during the exciting Presidential canvass of 1836, and when the political storm of 1840 was sweeping over the country, and once again the baleful year of 1854, when the border land of Missouri was agitated by the passions provoked by the fierce conflict then waging between freedom and slavery for the possession of Kansas and the control of the Union—that bloody prelude to the war of the Rebellion—that he ever consented to be a candidate before the people for a political office. On each of these occasions he was elected, almost without opposition, to represent the people of Clay county in the General Assembly of Missouri.

When Doniphan first went to Liberty, and for many years afterwards, the neighboring post, Fort Leavenworth, was an important military station, occupied by a considerable body of troops, whose officers were wont to make frequent visits to the hospitable homes of Clay county. Among these officers were Riley, Kearney, and Albert Sidney Johnston, with all of whom Doniphan formed friendly relations; and it is perhaps to this fact that he owed the early development of that martial disposition, which afterwards made him so conspicuous a figure in the war with Mexico.

Men were indeed quick to recognize his soldierly qualities, and he was already a brigadier-general, in command of the first brigade of the State Militia when, in 1838, the Governor of Missouri ordered out the militia of the western counties to drive the "Mormons" out of the State. In obedience to these orders, Doniphan marched with a part of his brigade to Far West, where the main body of the "Mormons" lay encamped, under the command of Joseph Smith, in person. The "Mormons," seeing that resistance would be useless, acceded to Doniphan's terms, which were that

the "Mormons" should give up their arms, surrender their leaders for trial and quit the State forever.

How ruthlessly these terms were enforced; with what wanton cruelty the unhappy outcasts were driven from the land, which they had subdued by their labors and made fruitful by their toil, and what terrible scenes were enacted, Missourians blush to relate. In none of this shameful work, however, did Doniphan take part, but, soldier-like, he used all his influence as a man, and all his skill as a lawyer, to protect not only the followers of the Prophet, but the Prophet himself, whose counsel he was, from the fury of foes, whose religious zeal and virtuous indignation were greatly intensified by a very human desire to possess themselves without cost of the cultivated fields, with which the hard-working "Mormons" had gardened the prairie wilderness of western Missouri.

When, in 1846, war with Mexico was brought on by the annexation of Texas, the President of the United States at once decided with statesmanlike precision to send into northern Mexico a force competent to conquer and hold all the part of the Republic, while three armies under Wool, Taylor and Scott were to approach the city of Mexico by converging lines, and there dictate the terms of peace. To carry this decision into effect, the President called upon Missouri for volunteers, to rendezvous at Fort Leavenworth, where Col. Stephen W. Kearney, who was already there with six companies of his regiment (the 1st Dragoons), would organize and take command of the expedition.

The hardy and adventurous young men of the Missouri frontier responded so eagerly to their country's call, that within barely a month, (on the 18th of June, 1846) the First Regiment of Missouri Mounted Volunteers was organized at Fort Leavenworth, with Doniphan as its colonel. The regiment, together with two companies of infantry, one company of Missouri Rangers, a battalion of Missouri artillery, and six troops of U. S. Dragoons, aggregating 1658 men, constituted "The Army of the West" under command of Col. Stephen W. Kearney, U. S. A.

Orders to move were given without delay, and on the twenty-sixth of June the army took up its line of march. For nearly nine hundred miles it moved under a summer sun; first through a treeless desert, and then over lofty mountain ranges, and then dispersing the

troops, that had been gathered for the defense of Santa Fe, entered that ancient city and took peaceable possession of all New Mexico.

On the twenty-fifth of September, General Kearney, having turned over the command of the U. S. forces in New Mexico to Col. Doniphan, himself set out for California with several companies of his Dragoons. Before leaving, however, he ordered Doniphan, at the urgent request of the latter, to move with his own regiment, and such other troops as could be spared from New Mexico, to the city of Chihuahua, and report there to Gen. Wool, as soon as Col. Sterling Price, then on the march to New Mexico with another regiment of Missourians, should reach Santa Fe and relieve him (Doniphan).

Price reached Santa Fe early in October, but the movement to Chihuahua had been meanwhile unexpectedly delayed. For Gen. Kearney, having learned on his way to California that the Navajos (a warlike tribe on the western slope of the Rocky Mountains) were committing grievous depredations on the Mexican settlements in their vicinity, had sent back orders to Doniphan to reduce these savages to submission before moving southward.

As winter was fast approaching, Doniphan set out at once with a part, of his regiment for the Navajos country. His line of march lay over an unknown and trackless mountain range, deep covered with snow. His men had neither winter clothing nor sufficient food; his horses and mules, ill fed and unused to the hardships of such a march, gave out by the way; and half of them perished. But in spite of all these difficulties, he accomplished successfully the object of the expedition, and returned to the valley of the Rio Grande, hastened the preparations for the march toward Central Mexico, where dangers were to be sought and honors to be won.

By the twelfth of December, his force was concentrated at Valverde, and on the fourteenth it began its memorable march. It consisted of Doniphan's regiment, and one hundred and three men of Price's regiment, and was subsequently reinforced by two batteries—one hundred and ten men with ten pieces of artillery. They had to pass, almost at the very outset, through a dreary desert, throughout whose dreadful length of ninety miles, neither wood nor water was to be found. The weather, too, was bitter cold, and

the men suffered terribly from hunger, thirst and frost. But fatigue and suffering were alike forgotten when, as the little column was about going into camp on Christmas day, the cry ran through their ranks that the enemy was advancing.

Doniphan quickly formed his line of battle and awaited the attack. At this moment a Mexican officer, bearing a black flag, approached and summoned him to appear instantly before the Mexican general. "If you do not obey this order without delay," said he, "we will charge forthwith and give no quarter." Charge and be damned," was Doniphan's prompt response. In a few minutes the enemy advanced, opening fire when within four hundred yards of the Missourians. Doniphan had ordered his men to lie down and reserve their fire till the Mexicans were within sixty paces. The latter had already delivered four volleys, when the Missourians rose with a yell, and poured a deadly fire into their ranks. In thirty minutes, the Mexicans, were put to flight, leaving sixty-three dead upon the field, and one hundred and fifty wounded. Not a single Missourian was killed. Seven were wounded.

In this battle of the Bracito, (so called after the name of the stream on whose banks it was fought,) about five hundred Missourians were engaged, the rest of them not reaching the field until the enemy had fled. The Mexicans were about twelve hundred strong, a part of them regulars.

The victory so completely demoralized the Mexicans that they made no further opposition to the American advance; and on the twenty-seventh of December, Doniphan entered El Paso. The Missourians were now far in the enemy's country, three hundred and fifty miles from Santa Fe, and more than twelve hundred from Fort Leavenworth. Chihuahua was still two hundred and fifty miles distant, and between them and that city lay a wild and desolate region, through whose arid deserts and precipitous canyons they would have to toil, only to confront a greater danger when, upon emerging from them, they would find themselves, all of a sudden, in the midst of a rich and populous country, where an army, many times more numerous, was already gathering to meet and drive them back into the desert, or utterly destroy them.

Little, however, did Doniphan or his men fear dangers or difficulties of any kind. He had been ordered to Chihuahua, and he

meant to go there, despite the fact that he had now learned that General Wool, to whom he had been ordered to report at that city, had turned southward with his army to reinforce Taylor, against whom Santa Anna was marching, with an overwhelming force. If Wool was not in Chihuahua, Chihuahua was nevertheless on the way to the spot where fighting was to be done, and that was the spot which Doniphan and his Missourians were eager to reach. He therefore hastened to make ready for an advance, while waiting for the artillery which Price had been ordered to push forward to him. On the eighth of February (1847) everything was in readiness, and on that day the Missourians—nine hundred and fifty-four officers and men—moved out of El Paso. On the fourteenth, they entered a sandy desert through which they toiled sixty-five miles without finding a drop of water. A few days later they encountered another desert forty-five miles wide. Their sufferings were terrible, and many of their horses and mules and oxen died of exhaustion. But all of these difficulties were finally overcome, and on the twenty-fifth of February the little army saw before it the fertile fields in the midst of which the city of Chihuahua rose. After two days rest, it again advanced, but on Sunday, (the twenty-eighth of February, 1847) Doniphan found himself, when within seventeen miles of the city, confronted by a largely superior force strongly posted and intrenched at the pass of the Sacramento. He attacked without delay, and, after three hours of the hardest fighting, routed the Mexicans completely. In this battle, nine hundred and twenty-four Missourians whipped over four thousand six hundred Mexicans. The latter left three hundred and four dead upon the field, while their wounded amounted to nearly five hundred. They also lost all of their artillery and many wagons and large supplies of ammunition and subsistence. Only one Missourian was killed, and only eleven were wounded.

This brilliant victory of the Sacramento laid the whole State of Chihuahua at the feet of the conqueror, and on the next day, (March 1, 1847,) Doniphan entered and took possession of its capital, an opulent city with thirty thousand inhabitants. Here he was compelled to halt till he could obtain orders from General Wool, to whom he had been directed to report. To find that officer was his first duty. He accordingly dispatched fourteen volunteers,

hardy and fearless men, in quest of General Wool. They left at once, and on the second of April found him at Saltillo, nearly seven hundred miles away. Wool ordered them to report to General Taylor and get their instructions from him. Taylor sent them back to Doniphan with orders for him to march forthwith to Saltillo. These orders Doniphan received on the twenty-third of April, and on the twenty-fifth, the Missourians were on the march to Saltillo. On the twenty-first of May they were bivouacked near the battle field of Buena Vista, and were reviewed the next day by General Wool.

Col. Doniphan reported straightway to General Taylor, and said that though the term of service of his men was about to expire, they greatly desired to serve under his command, and were ready to march anywhere that he might send them, no matter how arduous the duty, or how distant the field of operations. Unfortunately for the Missourians' hopes of glory, Taylor's campaign was at an end, and there was nothing for his army to do but to hold the unresisting country, which it had conquered, while awaiting the result of Scott's advance upon the city of Mexico. General Taylor, therefore, ordered Doniphan to march his command to Brazos Santiago, where it would take shipping for New Orleans. There the Missourians were paid off, and honorably mustered out of the service, and thence they returned to their homes.

At St. Louis, they were given a public reception, on which occasion Missouri's great Senator, Col. Benton, welcomed them back to the State in an eloquent speech, wherein, after recounting the chief incidents of their marvelous march, he said: "You arrive here today, absent one year, marching and fighting all the time, bringing trophies of cannon and standards from fields whose very names were unknown to you when you set out. Nobly and manfully have you made one of the most remarkable expeditions in history, worthy to be studied by statesmen, and showing what volunteer soldiers can do—for the crowning glory is that you were all volunteers—not a regular officer among you. If there had been one, with power to control you, you could never have done what you did."

Even Benton, far sighted as he was, did not then perceive that this conquest of New Mexico was about to add to the territory of

the Union over five hundred thousand square miles of soil, embracing all of California, Nevada, Arizona, New Mexico and Utah, and a part of Colorado, with their countless treasures of gold and silver.

Laying aside his sword, Doniphan returned to Liberty and resumed the practice of law. Though often urged to take an active part in politics, he still shunned the cares of office, preferring the serene happiness of home, made dear to him by the presence of a wife to whom he was fondly attached, and of the two bright boys that had been born to them, to all the glittering bubbles which ambition bestows on her devotees.

Twice only has the gravity of public events drawn him out of his seclusion, as has been told, in 1854, when the struggle for Kansas was kindling the flames of civil war, and again in 1861, when these flames were about to sweep over and desolate Missouri.

No man in the States strove more earnestly than he to avert that great calamity, and in the Peace Convention at Washington, (to which he was sent by the General Assembly as one of the Missouri commissioners) he labored with such zeal and eloquence and power as to command the respect and admiration of even that grave body of statesmen and patriots.

From that convention, he returned to Missouri satisfied that war was inevitable. When it came, he retired to his home, unwilling to take part in the horrible strife, and awaited the result in the deepest sorrow. He still lives (1884) in Western Missouri, a stately, manly, figure, loved and honored by all who know him, for his vigorous intellect, his eloquence, his flashing wit and genial humor, his splendid courage and kindly heart, his charming manners and his blameless life.

A portrait of General Doniphan is presented in this issue of the ERA. He died in Missouri, in August, 1887.

HE HATH GIVEN US LIFE.

TWO PARTS—PART TWO.

BY PROF. OSBORNE WIDTSOE, OF THE LATTER-DAY SAINTS'
UNIVERSITY, SALT LAKE CITY.

II.

The organic cell is the basis of all plant and animal structure: living bodies are made up of myriads of little cells too small to be seen by the unaided eye. When it is complete, the cell consists of a sac, or bag-like vessel, containing a viscid material called protoplasm. The protoplasm is a clear, jelly-like substance similar to the white of egg. In some part of the cell, usually near the middle of it, the granules of the protoplasm are aggregated to form a dark, round nucleus. The whole mass is enveloped in a membrane of soft, lifeless matter called the cell-wall.

The beginning of nutrition and growth in all living organisms, is furnished by a minute mass of organized protoplasm known as the germ-cell. It is produced by the body of the parent, from which it becomes detached when the new organism has reached the proper stage of its development. The germ-cell manifests all the properties of life: it assimilates nutritious matter from without, and it possesses ability to multiply itself or produce new cells. The lowest forms of plant and animal life, such as the yeast plant and the *amoeba animalcule*, are simple cells like to the germ-cells. They are independent individuals, capable of performing the functions essential to their existence, and reproduce similar individuals, by simply dividing into two or more parts.

In the more highly organized forms of life, the germ-cell multiplies by subdivision—in the continued proportion two, four,

eight, sixteen, and so forth—into a great number of cells. The newly formed cells become arranged in three cell-layers; and from these are formed the tissues of the body, which in turn form special organs. By the process of differentiation, the cells assume various shapes and structures, and become capable of performing different functions. Thus a great many very dissimilar organs are formed through the segmentation of originally similar cells; and each fully developed organ is wholly composed of variously modified cells of living protoplasm.

It is evident, then, that protoplasm is of vital importance in the constitution of all living organisms. It is not known, and may, perhaps, never be known, what life is; but it is quite certain that protoplasm is "the vehicle or material through which the life forces act." Only bodies that are composed of this peculiar substance, are known to manifest the properties of life: hence, it is believed that protoplasm is the physical basis of life. How is this wonderful material multiplied and preserved in the organic world?

Protoplasm, like the complex organism, is dowered with ability to increase and perpetuate itself. There are three typical modes whereby new protoplasmic cells are produced; namely, rejuvenescence, conjugation, and fission. In the process of rejuvenescence, or renewal, the wall of the old cell bursts, and the whole mass of protoplasm is ejected from it. The expelled protoplasm immediately surrounds itself with a new cell-wall, and thus forms a new cell. Conjugation is accomplished by the union of two or more neighboring cells. The protoplasm contained in these cells having coalesced, the whole mass surrounds itself with a new cell-wall and forms a new cell. Fission, the usual mode of cell multiplication, is accomplished in three ways: (1) by fission proper; (2) by budding; (3) by intra-cell formation. Fission proper consists in the division of the mother-cell into two equal or nearly equal parts. The protoplasm becomes divided and forms two nuclei; a stricture appears in the cell-wall between the two nuclear spots, and two separate and complete cells are formed. In budding, the mother-cell puts forth a protrusion, which enlarges until it is about the size of the old cell. A partition is then thrown out at the point of junction; and the new cell, complete and independent, becomes detached from the parent. In the process of intra-cell

formation, several aggregations appear within the mother-cell. The mass of protoplasm separates into two, three, four, or more parts, each of which becomes enclosed in an envelope of lifeless matter, and assumes a spherical shape as an independent and complete cell.

These modes of cell formation are subject to great variation. The one tends to merge into the other; and the last especially varies in the number of daughter cells. But the same great law that has been established among specialized organisms, is found to exist even here among simple protoplasmic cells; that is, that cells reproduce others; and, further, that a cell cannot be produced by its own force, but has its origin in a minute mass of protoplasm, or nucleus; especially set aside by the mother-cell. In nature, living matter is closely associated with lifeless matter. Thus, the sap and woody fibre in plants, and the blood and outer skin in animals, are dead; while the surrounding organs in the same body are living. Science does not know the cause of this difference in the condition of matter; but it is sure of this, that lifeless matter cannot assume the living state except under the influence of existing living matter, which affects dead protoplasm, and imparts life to it. Thus, again, spontaneous generation is a physiological impossibility.

Now, every reader, in looking backward through the ages to that mysterious period when earthly things began, and applying these facts to each age of the earth's history, has asked himself the question: Whence came the first life—the dawn-life? Plants produce spores or seeds, from which new forms develop. Whence came the first vegetable seed? Animals develop from germs. Whence came the first animal germ? All organisms exist at first as a germ-cell. Whence came the first germ-cell? Protoplasm, the very basis of life, is quickened only under the influence of pre-existing living matter. Whence came the first grain of protoplasm?

III.

It is supposed by modern scientists that the present solar system has been developed from a purely nebulous mass endowed with a rotary motion and with certain tendencies to condensation. The

nebula first contracted to a nebular star, which was surrounded by a fiery atmosphere. This nebular star was the sun. As the solar nebula further contracted and condensed, the speed of rotation increased. The immense fiery atmosphere became flattened into a thin disk; and this finally broke up into a number of rings, from which were formed the planets and their moons.

The solar ring third removed in place from the central portion of the original nebula, was that, as science teaches, from which the earth was formed. The ring retained its motion of rotation; and as it cooled by radiation into space, the denser materials contracted first. These gradually attracted the rarer portions, until there was formed, instead of a nebulous ring, a relatively dense mass with a nearly solid center, and enveloped in a vast atmosphere of fiery vapor. Then a crust was formed over the molten mass, and the whole became enveloped in an ocean of waters; there were internal eruptions and foldings in the crust, and the dry land appeared; mountain chains were upheaved and eroded, filling the valleys and plains with fertile soil; and, finally, there appeared upon the earth grass, herb and tree, fishes, reptiles, birds, beasts and man. During the formative period, however, the fiery molten state of the forming material, rendered the earth unfit to support even the lowest forms of plant or animal life. It required ages of preparation before the earth was fitted to become the abode of living beings. If this be true, we are again met by the query: Whence came the first living organism that appeared upon the earth?

The supporters of materialistic evolution would assume that the original fire-mist possessed latent power to grow of itself into every form of life that has existed, or that does exist, upon the earth. They would ascribe the multitude of living forms to a process of gradual development of the original "world-stuff," from which the whole of the existing universe is supposed to have been formed. Even if this were true, it would require that the solar nebula should, through some supreme agency, be first endowed with this wonderful power of development. But the facts that we have just discussed, do themselves controvert such an assumption. It cannot be maintained that the first life was chemically generated from the materials of the developing nebula, because

prolonged observation and experience have taught us that the manifestation of life can be produced only through the action of pre-existing life. To accept as true the hypothesis that life proceeded from internal impulse in the original nebula, without the help of external force, were but to return to the disproved idea of spontaneous generation. The source of life must be sought elsewhere.

It is a striking fact that, in all of its parts, the organized world is strictly governed by fixed laws. In the distribution of life upon the earth, we see in operation the law of adaptation; for neither plants nor animals are promiscuously scattered over the earth's surface; but they naturally group themselves into a number of assemblages of species, characterized by certain peculiarities. The power of adaptation is locally illustrated in the change in the appearance of plants, and in the quality of the fur of many animals, with the change of season; and also in the transition of organisms as we pass from lowlands to highlands. The structures of organisms are likewise built up in accordance with definite laws of nutrition and growth. Certain food constituents are essential to existence; these are taken in by the organism; and each organ assimilates that which is required by it. And in like manner, the various parts of organisms are found to bear such invariable relationships to each other that a skilled anatomist can, from the measurement of a single bone, reconstruct the perfect skeleton of the organism to which the bone belongs, and assign to the organism its proper place in the classification of species.

Now, the Rev. Baden Powell, writing in defense of the theory of development of species, says, "That species should be subject to exactly the general laws of structure, growth, nutrition, and all other functions of organic life, and yet in the single instance of their mode of birth or origin should constitute exceptions to all physical law, is an incongruity so preposterous that no inductive mind can for a moment entertain it." There is here declared an eternal truth: that the laws of nature are everlastingly unchangeable, inviolable; that what has been proved by a great number of individual facts to be a physical law, has ever been a law, even at the time when nature first assumed form; that the mode of origin of organic life did not constitute an exception to physical law, but

was governed by it. The application of this truth is evident. It has been found that organisms are endowed with the power of reproduction; and in the economy of nature, new organisms are produced only through special acts of creation, or pro-creation, on the part of the parents. When, therefore, the first life appeared, it, too, must have been the result of a special act of creation. But in what did the primal creative power reside? Who was the parent—the creator—of the new life? It has been found that the earth was incapable of producing life, and that the elements could not themselves spontaneously assume the properties of life. Hence it was necessary that some external force should interfere, or help, in the creation of organic nature. That is, there must have been some mighty power operating from without our planet, by and through which all living beings were formed and endowed with the qualifications of life.

And that supreme power which created animate nature was GOD. It is he who is the ultimate source of life; his is the hand that organized the world; his, the mind that framed the laws of organic growth and reproduction. It is recorded that an eminent astronomer and philosopher once said to Napoleon, "I have no need of the hypothesis of a God." But how else shall we give a reason for the created universe, except by a belief in the existence of God? Only divine intelligence could produce an effect so sublime as organic nature, in which even the lowest living things exhibit evidences of orderly instinct. Only divine wisdom could appoint and maintain laws so complete, so universal, so indefectible, as those which operate in the natural world. Let him who doubts consider well these established facts, that lifeless matter cannot of itself assume the living state; that the earth was primarily a molten mass upon which life could not exist; and that new organisms cannot be produced except by special acts of creation: and he will of necessity concede the existence of a Divine Creator; he will recognize the omnipotent hand of God in all the various forms of nature.

MANY WAYS TO HEAVEN.

BY SETH H. THOMAS, CARDSTON, CANADA.

Perhaps no one is furnished with more and better opportunities for ascertaining the religious thought of the individual than the "Mormon" elder, in the missionary field abroad. It is there he meets with all classes and types of humanity; and, as he is traveling among them in the interest of religion, it is to that subject he mainly directs his remarks, and the one, too, upon which few hesitate to express an opinion; but, it may be added, the opinions are as multifarious as the persons, even among those belonging to the same denomination. Those who may feel to question this statement, I am sure will cease to do so if they will travel among the people in the way the elders of the Church do, and ask each individually his belief in regard to the doctrines of Christ and the Apostles, as set forth in the New Testament. When it is understood that Christians of the same denomination are so divided in their religious opinions, the fact that there are many sects ceases to be a perplexing question. However, it looks as if this multiplicity of sects would be a subject for graver consideration, on the part of the thinking class at least, than seems to be the case.

I cannot understand how anyone can peruse the New Testament carefully without being struck with the inconsistency of placing so many interpretations upon it. I am aware that the Bible is not altogether clear regarding many things, but many passages, concerning which there should be no controversy, are twisted and distorted by reason of there being many sects—that

each may have scriptural bearing for its particular belief—until the clearly evident meaning of the inspired writer is lost sight of entirely, in many instances.

Of course, some of the sects take the position that there can be but one true church; but I think a large majority of the Protestants believe otherwise, and seem to attach no particular significance to the lack of unity and harmony respecting points of doctrine, to say nothing of the jealousy, envy and malice which will naturally arise as a result of such conditions.

There are some who deprecate this increase of sects and creeds; but, there being no available remedy, they are obliged to accept existing conditions, no matter how unsatisfactory, and make the best of them. Others, again, seem to glory in the idea of having many ways to heaven. Let anyone contemplate a moment, and draw a mind picture of the body religious, with its multiplied sects and ceremonies, the differences of opinion, the lack of unity, one sect teaching that a certain principle is right, another opposing that principle and setting forth still another in opposition to it, all claiming to be in possession of that Spirit that guides to all truth—and the conclusion that something is wrong will easily be arrived at. All this is so different from the simple plan of the gospel as taught and practiced by the primitive saints.

It was my privilege, recently, to occupy a cushioned pew, and listen to a very oratorical divine. The reverend gentleman chose for his text I Cor. 12:12, which contains the following: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." The gentleman placed a very liberal construction upon his text, so liberal, in fact, that not a denominational opponent under the sound of his voice was given the slightest cause for offense. He explained that just as all the members of the human body are required to make a perfect whole, so all the various Christian denominations were required to make the Church of Christ. He said that although they differ regarding many points of doctrine, and on many dogmas stand apart, yet they all converge to one point—the cross of Christ. He seemed to glory in the varying forms called beliefs, and to favor the difference of opinion that

breeds contentious thought, because he believed it a potent factor along the line of advancement.

By reading the entire chapter from which the text in question was taken, it will be clearly seen that Paul was comparing the Church of Christ with a perfect human body, putting every limb and joint in its proper place, describing the office of each, and proving each to be a necessity, the absence of even a finger rendering the body incomplete; "for," he said, "the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more these members of the body, which seem to be more feeble, are necessary. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Perhaps a little paraphrasing will not be out of place here, though, as I have already remarked, the meaning of Paul's language is very clear. He is explaining the organization of the Church with its various officers and gifts, to the saints at Corinth, and uses a very beautiful figure, as a means of doing so.

He gives us to understand that it would be just as consistent for the priest to say, "because I am not an elder, I am not of the Church," as for the foot to say, "because I am not the hand, I am not the body." As well might the seventy say, "because I am not an apostle, I am not of the Church, and therefore not needed," as for the ear to say, "because I do not possess the power of sight, I am therefore not a part of the body." If so seemingly insignificant a member as the little finger is affected, the whole body sympathises with it. The sting of a wasp, on the end of that member, will drive sleep from the eyes, and the whole human organism be made to suffer. So, in like manner, every part of the body is in sympathy with every other part. If for any reason the deacon's quorum is disorganized, or fails to perform the duties devolving upon it, that ecclesiastical organization known as the Ward is not and cannot be in perfect working order, until the

mistakes are corrected. If the office of teacher remains vacant, no one being authorized to act in that capacity, the Church as a body would suffer great loss by being deprived of the services of so important an officer. The comparison of a man with a withered arm would not be too strong—it would cling to him, yet be useless. Just as the unfortunate individual gropes about in the darkness, liable at any time to fall into the ditch, so the churches, without divinely inspired apostles and prophets to guide, cannot know the mind of the Lord, and cannot avoid being “tossed to and fro, any carried about by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive.”

Paul, by his logical reasoning, makes it very clear that every limb, joint and muscle, is necessary to complete the wonderful structure we call the human body; and he also makes it equally clear that every officer and every gift is required to complete the Church of Christ.

The reverend gentleman was very careful not to enter into details and explain thoroughly the argument of Paul, because the weakness of his position would have been too manifest. He would have had to say: “The Presbyterian cannot say to the Methodist, ‘we have no need of you;’ nor again the Baptist to the Church of England, ‘we have no need of you;’” because, according to the gentleman’s own argument, all these churches are indispensably necessary to complete the Church of Christ. It is perhaps needless to add that that is exactly what he did say in effect. To consider such a statement from the standpoint of necessity, would be ridiculous, in the eyes of the average person, because it is a pretty generally known fact that many Christian churches existed and flourished long before others were born.

So long as professed teachers of God’s word reject new revelation, and rely on their own twisted and distorted interpretations of the scripture, as their sole guide, disunion and dissatisfaction will exist, and opinions and sects will multiply.

TALKS TO YOUNG MEN.

II.—EDUCATION.

No man need leave his work one hour in order to gain an education; he can educate himself while he works.—H. W. Maibie.

Education in a broad sense, may be defined as a growth toward divinity; technically, it is a process of development, an unfolding of latent powers, physical and mental.

The advantages of an education are so patent that argument seems needless; but, notwithstanding this, the inducements are not sufficient to call forth the efforts of many young people who have both ability and opportunity. Considering it from a material point, which is far from being the best criteria by which to measure its value, an education pays a handsome dividend on the price necessary to obtain it. Economically, the individual is most valuable who can do the largest amount of the highest kind of work in a given time.

There is too great a tendency among the young men to seek the lighter employments. Politics, law, medicine, trade, clerking, banking, are all needful and good in their place, but we need builders, mechanics, farmers, and men who can use their powers to produce something for the use of man.—Joseph F. Smith.

Invariably the one who can do technical work, who can manipulate delicate tools, receives a higher compensation than one not able to do this. Perhaps the point can be better illustrated by comparison:

Mr. Walker, in his excellent work on Political Economy, gives the following figures: One dollar's worth of pig iron—iron in its crude form—manufactured into rails, is worth \$1.10; manufactured

into horse-shoes, \$2.55; into wood-saws, \$14.28; into scissors, \$446.94; and manufactured into pen-knives, \$657.14. Thus, by a refining and developing process, the raw material is made six hundred and fifty-six times more valuable than before. The hair-springs of watches are, when ready for the market, worth more than their weight in gold. If this be true of the cruder elements, is it not proportionately true of the human soul, which possesses in embryo, all the faculties and attributes which shine in their fullest perfection in Deity.

Each man determines for himself how large or how small a man he will be. The time has come when to be master in any line, it requires long years of careful training and preparation. He who would succeed must not only work, but educate himself as he works.

The writer has in mind a case of two brothers, who, in youth, to all appearance, had equal opportunities. One came under the influence of a great teacher who awakened the boy's ambition, stirred his intellect, and aroused within him a determination to obtain an education. To this end, the boy toiled on, permitting nothing to deflect him from his high purpose. Step by step, he climbed to positions of dignity and honor. His less fortunate brother, reckless of the future, pursued a different path, spent much of his precious time in the idle and illusory pleasures of youth. Advancing years brought to him the hard responsibilities of life, and he found himself but poorly prepared to wrestle with these great problems. Scarcely ten years had elapsed, when a sad circumstance brought these brothers together. In their youth, they walked side by side, now their diverging paths had led them a long way apart. One was obliged to toil for a paltry wage per day, honorable of itself, but unfortunate for one of his ability and opportunities. The other filled with honor a position of trust and emolument, had a rounded and liberal education for a man of his years, lived in respectability, and contributed to the happiness and enlightenment of a large circle of friends. Setting aside all other considerations, he received, in money, twelve times as much as his toiling and disappointed brother. One was comfortable and happy, and looked toward a future full of promise; the other lived in squalid poverty; before him the avenues of

prosperity seemed closed. The result was not a matter of money nor of ability, but of neglected opportunities, on the one hand, and, on the other, the reward of a constant devotion to a high purpose.

Every accomplishment, every polished grace, every useful attainment in mathematics, music, and in all science and art, belong to the Saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge the sciences offer to every diligent and persevering scholar.—Brigham Young.

Educated men have always walked in the van of civilization. Of the fifty-five illustrious representatives who met in Philadelphia in May, 1787, and gave to us the Constitution of the United States; twenty-nine were college bred. The venerable and patriotic Benjamin Franklin, who for mental grasp and practical wisdom surpassed all the others, was a self-educated man. The brave and benevolent Washington, who presided over that august body, had not the advantages of a college training, still he became a master of both political and military science. The preservation and perpetuation of the American Union was due in no small measure to his calm courage and unerring judgment.

"The only hope of the man who would stand on that high plane of spiritual, mental and physical manhood for which he was created is to keep pace with enlightened progress, to read, to study, to think, to observe, and to develop soul and body to their highest powers."

Dr. William T. Harris, in a well-prepared paper, shows conclusively the advantages of an education in this day of business complication. After a careful investigation and comparison, he arrived at the startling conclusion that the ratio is two hundred and fifty to one—in favor of the trained man. Is it an exaggeration to say, that, within the broad confines of Utah, there is not an ambitious young man too poor to acquire the essentials of a good education? There may be many who have not at their command the means necessary to take a training in some institution of higher education, for a number of consecutive years, but there are none so poor that they cannot cherish a love for learning, none too busy to spend a few odd minutes in reading some good book.

One of the hardest tasks is for a mature but illiterate mind to learn to love reading. This must be learned before the age of thirty.

The writer made a test, in a large class of students whose average age was less than twenty years. In this test, it was shown that the ordinary boy can read, at least twenty pages in an hour. At this rate, reading only one hour per day, he could read twelve volumes of six hundred pages in a year, and this continued for ten years would mean the equivalent of a college course. There are none too poor to do it. The great mistake is failing to keep constantly at it, failing to do a little each day, refusing to turn regularly to the task. Persistent work, along a well defined line, is certain to produce the most satisfactory and surprising results.

An education furnishes the reserve force that most men must rely upon to meet the emergencies of life.

An education is a common heritage of the children of this great republic. Our national prosperity shall depend in no small degree upon the training received by the men and women of the future. Benevolent and far-seeing statesmen, recognizing this, have, through wise legislation, made liberal provision for the education of the youth. The age demands men with skilled hands and cultivated intellects. The jack-of-all trades is gone. The day of the specialist is upon us. Those who are ambitious to march with the army of successful men and women must bring to life's labor some special fitness. In a free land, there is but one poor man—a man without a righteous ambition.

CHRISTMAS THOUGHTS.

Greeting:

The IMPROVEMENT ERA wishes all its readers "A Merry Christmas." This holiday time is a suitable season to enjoy the spirit of gratitude and generosity, which, indeed, we should always cultivate. If you would be happy and really enjoy Christmas, strive with all your might to make some other person glad. God has been good to us the past year, and we have the more reason to be kind and thoughtful of each other. Let us rejoice and do good to others, as a people, as associations, as brethren and sisters, and the Lord will return to us his love a thousand fold, and give us all "A Merry Christmas."

The Song of Peace and Good Will.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass as the angels were gone away from them unto heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came in haste, and found Mary, and Joseph, and the babe lying in a

manger. And when they had seen it they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them.—*Luke ii: 8-20.*

Bethlehem.

The modern town is beautifully situated on the sides and summit of a semicircle of hills. All about it are olive groves and vineyards, pasture lands and grain fields. It is in truth a "House of Bread"—and, indeed, of water, for, although it has but one spring, and that a poor one, the so-called Fountain of David, the aqueduct carrying water from Solomon's Pool, is tapped at the foot of the hill, and there are also reservoirs. Indeed, there is no more prosperous looking town and region in all Southern Palestine. The town itself, with its eight thousand inhabitants, lies a little off the fine carriage road from Jerusalem to Hebron, and to reach it one has to drive up a rather steep and rough road running between garden walls and ubiquitous buildings. As one gets into the town, the road grows narrower, until at last its width would not permit two carriages' passing each other. For this reason, the authorities compel all vehicles to enter the town by one street, and leave it by another.

In some ways, Bethlehem is a disappointing place to visit. Although it is almost exclusively a Christian town, its inhabitants live by the trade they carry on with visitors, and no sooner does the traveler dismount in the square before the Church of the Nativity than he is surrounded by a shouting crowd of men—there are said to be nineteen different establishments manufacturing souvenirs—each endeavoring to force his victim within his little shop. The olive-wood candlesticks and necklaces, the carved mother of pearl, the cups from the black stone of the Dead Sea—all these are forced upon one at prices fully twice those for which the same article can be purchased in Jerusalem.

Such disagreeable features, however, one must train oneself to overlook, if a journey in the Holy Land is to yield anything but

disenchantment and disappointment. For after all, such matters are but incidents. The chief object in visiting Bethlehem is not to patronize peddlers, but to see the spot, where, according to the traditions of centuries, Jesus was born.

The Church of the Nativity—or, more accurately, of St. Mary—is a noble basilica, which, as well as any of the ancient churches of Rome itself, carries one back to the early form of a Christian church. It is evident from the few remains of pillars that at one time it possessed a great collonnaded square or *atrium* in front of its main entrance, but this has altogether disappeared, and the facade of the church itself shows sadly the changes which time and rebuilding have wrought.

Directly under the transept, the Chapel of the Nativity is in a subterranean room, possibly a part of a khan which had its rooms cut in the side of the hill, or, as seems more likely, a part of a catacomb like those which abound throughout the region. Three entrances lead to it or to connecting subterranean passages, one being in each of the portions of the church just mentioned. The most direct approach is by a flight of stairs leading from the south end of the Greek transept. As one goes down these stairs in the twilight, one comes suddenly into a room about forty feet long, twelve wide, and ten high. It is paved, and its walls are lined with marble, and is lighted by thirty-two lamps. At the foot of the altar, at the east end of the room, a silver star is set into the pavement with the inscription, *Hic de Virgine Maria Jesus Christus natus est*. As our little party came into this place so hallowed by tradition, the most skeptical could not but be touched with the profoundest reverence. There in the dim light were a dozen nuns upon their knees, silently praying toward the sacred spot. Their earnest faces, and the memory of what the spot represented, gave to the superstition and rivalry of sects a pathos shared by no other of the numerous holy places in Palestine, unless it be Gethsemane.

Just out from this long room is a little chamber, three steps lower, in which is the chapel of the manger. Here tradition says Jesus was laid after his birth. The room is hung with twadry tapestry and pictures. The niche for the “manger,” which itself has disappeared, like the altar of the magi opposite, resembles one of the little niches made for the reception of the body in funeral

chambers, and seems to have been cut in the living rock. The front of the little opening is covered with an iron grating, behind which lies the wax doll which represents the infant Christ.—*Shailer Mathews.*

By Loving We Live.

Oh, Christmas is coming again, you say,
And you long for the time he is bringing;
But the costliest gift may not gladden the day,
Nor help on the merry bells ringing.
Some getting is losing, you understand,
Some hoarding is far from saving;
What you hold in your hand may slip from your hand;
There is something better than having.
We are richer for what we give,
And only by giving we live.

Your last year's presents are scattered and gone;
You have almost forgotten who gave them:
But the loving thoughts you bestow live on,
As long as you choose to have them.
Love, love is your riches, though ever so poor;
No money can buy that treasure;
Yours always, from robber and rust secure;
Your own without stint or measure.
It is only love that can give:
It is only by loving we live.

Under the Holly Bough.

Ye who have scorned each other, or injured friend or brother,
In this fast-fading year !
Ye who by word or deed have made a kind heart bleed,
Come, gather here !
Let sinned against and sinning forget their strife's beginning,
And join in friendship now;
Be links no longer broken, be sweet forgiveness spoken,
Under the holly bough.—*Charles Mackey.*

The Christmas Spirit.

Mantle the earth in its drapery white,
Scatter the glittering frost-jewels bright;
Sweep, with keen winds, all the atmosphere clear,

Fill it with rays of the sunshine's glad cheer.

Spirit of Christmas! Peace and good will,

Hope of the ages! Your mission fulfil!

Garland the home with the evergreen fair,

Deck the green boughs of the Christmas tree rare;

Carol sweet songs with their greetings of cheer,

Herald the coming of Happy New Year!

Spirit of Christmas! Peace and good will,

Hope of the ages! Your mission fulfil!

Lighten the heart by your message of love,

Lift it in praises for gifts from above;

Hallow the day when the Christ-Child was born!

Spirit of Christmas Peace and good will,

Hope of the ages! Your mission fulfil!—*Selected.*

Bethlehem Cradles a King.

There's a song in the air, there's a star in the sky;

A mother's soft prayer and a baby's low cry:

And the star rains its fire while the beautiful sing,

For the manger at Bethlehem cradles a King.—*Holland.*

The Old Year.

Yes, sing a song for him, my friends, the year is lonely now!

The frost and rime of winter-time lie thick on beard and brow.

He had his faults, his foibles, too—

His follies, doubts, and fears;

Yet, take him all in all, 'tis true

He brought more smiles than tears.

So we will speak him fair, my friends, we loved him well, you know,

And sing the good old year a song before we let him go.

—*Helen Whitney Clark.*

Christmas Bells.

O bells, sweet bells! across the years,

Half gay, half sad, your chiming;

Old joys ye tell, old sorrows swell

Throughout your tender rhyming.

O happy bells! through coming years,

We hear in your glad sending

The message still of peace, good will,—

All jarring discords blending.—*Selected.*

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

Emperor William's Visit to England.

On a recent visit to England, Emperor William was received by a British regiment of which he has the honor to be a colonel. He had made, some time ago, a contribution to the families of this regiment which had done service in South Africa; and at the time of his reception, which was hearty and demonstrative, he made a promise of another contribution. Later, he was received by the King, and, of course, is doing all he can to maintain the friendliest relations with both him and the people of England.

The change in the attitude of the Emperor toward Britain, in recent years, has been very marked. In 1896, when the Boers turned Dr. Jameson and his raiders down, in such a summary manner, to the humiliation both of Mr. Rhodes and the English people, the Emperor telegraphed his congratulations to President Kruger of the Transvaal. The Emperor's congratulations were violently resented by the papers and the people of Great Britain.

For years, there has been a hostile feeling between the Germans and the English. One of the reasons was the overshadowing influence of Bismarck in all European diplomacy, and the other was the commercial rivalry in oriental countries between the English and the Germans. Bismarck is gone, and the commercial interests of both these countries demand a friendlier interest between them. The Emperor sees this, and is evidently quite willing to meet England half way. It will take some time to remove national prejudices which have been growing for over thirty years.

When the generals of the Boer war made an appeal to the world for assistance, and in that appeal made statements of the conditions in South Africa which cast discredit upon Great Britain, the appeal was resented in England, and the Emperor, as a consequence, refused to receive the same men whom he had congratulated only six years ago. The Emperor evidently feels that it is safer to be on the side of the greatest artillery. He is a shrewd man, and there is, perhaps, today not an abler monarch in all Europe.

The Great Coal Strike, and the Questions Involved in it.

The greatest struggle between labor and capital which this country has ever witnessed is the anthracite coal strike which began early last May. On the one side were one hundred and fifty thousand miners, and on the other a colossal railroad and coal mine combination. Month after month, the miners lay idle, and the public was very meagrely informed of the questions at issue, and therefore in a waiting mood. It was not expected that so large a body of miners could hold out long; but there had evidently been a carefully prepared plan of procedure, and other organizations of labor had agreed to support the miners and their families over a protracted period. Now and then non-union men came in to take the place of the miners, but efforts to displace the strikers were strongly resented, and in a number of cases there were violence and bloodshed.

Little or no coal came to the markets of the great cities of the East. The cost of coal began to rise to enormous prices. The operators of the mines perhaps felt that public sentiment would compel the governor of Pennsylvania to police the coal regions, and allow a supply of non-union men to take the place of the strikers. It finally became doubtful whether a sufficient number of competent miners could be had. The operators decided they could be, and the miners denied it, and the miners appear to be right in their contentions.

As the winter approached, a feeling of alarm began to arise. A number of eastern states became involved in the threatening danger of a coal famine, and the President of the United States finally decided to call the operators and the representatives of

the miners together. The call was responded to early in October. Mitchell, the leader of the miners, came, and offered to refer the question to arbitration by such a commission as the President might appoint. The operators were in no mood to compromise, and proceeded to read the President a lecture upon his duties and their legal rights in the matter. Their reply to the President did not take well throughout the country. Public sentiment became aroused, and nothing resulted at the time from the conference. The governors of New York and Pennsylvania then interceded in behalf of the public, only to be rebuffed.

Public sentiment now ran to a high pitch. Suits were filed before courts to have receivers appointed to run the mines and railroads. The people must have coal. A public necessity so grave, became a public right in the minds of many. The sentiment was fast growing against the operators. Something must be done. The whole country now looked to one man as the responsible party. They felt that one word from him would solve the question. He is the most powerful factor in the financial world. He has been the promoter of so many colossal trusts that a word from him would call down almost any opposition, on the part of the manipulators of trusts. That man was J. Pierpont Morgan, the modern king of finance. The extent of his power baffles description. The pressure grew stronger every day. Finally, he yielded and spake the word. The operators then agreed that the question of differences might be settled by a commission of arbitrators appointed by the president.

President Roosevelt was victorious. The country applauded his victory, and the miners began work. The questions were the usual ones: an increase of wages, in this case twenty per cent, and a reduction in the hours of labor twenty per cent. The general question, however, was the recognition of the labor union. The operators now contend that that must not enter into the decision of the commissioners. The "collective bargaining," by which the union makes contracts for all the men, is what the operators declare must not be passed upon. They contend that eighty per cent of their men did not want to go out on the strike, but were compelled to do so by others who had nothing really in common with them. The world awaits with interest the great decision.

Never before has public sentiment been so potent in the solution of a labor question; never before has a President of the United States interceded in behalf of the public; never before has the public been made so conspicuously a party to such a controversy.

There has arisen some sort of an unwritten law among a very considerable number of laborers, and in the public mind throughout the country, that non-union men should remain aloof when a war is on between capital and labor in such a strike.

Other questions came to the front more strongly than ever before. Must all men belong to a union? Has every man a right to work, whether he belongs to a union or not? Will there eventually be a war between unionists and non-unionists? There is a distinct tendency towards such a struggle.

In many cases, capital is growing more disposed to recognize the unions and arbitrate upon questions of the hours of labor and wages; and along with such a tendency, there is a disposition to meet without much controversy the demands of labor, and make the public bear the increase in wages by increase of the price of the products. The trusts which control certain commodities can more easily do this.

The labor problem is truly the foremost question of national concern. There is abundant literature on the subject, and it is well worth the study of every one interested in the coming struggle between capital and labor. The strike gave rise to a great innovation in one of the great political parties in New York, which declared in favor of state ownership of the mines. Such a declaration is truly an innovation on the theories of the Democratic party.

More Trouble in Macedonia.

The Turks in Macedonia are again troubled by their belligerent neighbors, both on the north and on the south. The trouble arises not so much because of what the Turks are doing, or failing to do, as from the jealousy that exists between the Bulgarians on the north and the Greeks on the south. Both these countries are operating upon the theory that they are entitled to the "Sick Man's" province of Macedonia, which has a greater population of Christians than Turks. If either of these countries wait till the "Sick

Man" dies, it would, in its own judgment, run the risk of permitting the other country to seize Macedonia. What, therefore, they are now trying to do, is to wear out European patience, so that Europe will step in and give Macedonia to one or the other of them, or divide it up between them.

Not much has been said of late about our claim upon Turkey for the kidnapping of Miss Stone. The Bulgarians were the real culprits. The Turks are, of course, an unprogressive people; but those most familiar with Turkey, generally recognize these Mohammedans as much more upright, hospitable, and virtuous, than the Christians of Turkey. The Turk, personally, is not a bad man. When aroused, he, of course, always goes to extremes. The Turks would be only too glad if they could feel that Europe would permit them to give the Bulgarians and Greeks, who are seeking to bring about a revolution in Macedonia, a good thrashing.

Hall Caine.

Hall Caine, the celebrated English novelist, is now visiting the United States, and is receiving the sincere homage from his literary admirers in this country. In the *Independent*, he pays high tribute to the public library, whose widening influence gives evidences of growing intellectual activity. Speaking of the power of authors in their books to lift the poor and unfortunate from the lowly condition of life to an exalted mental vision of the glorious thoughts and feelings which the greatest minds have brought to the enjoyment and consolation of all, he says: "Isn't this a wonderful thing to do? You may be rich, but you cannot do it with money; you may stand in high places, but you cannot do it with power. You have done it with books, and books are now the greatest force existing in the world. Judged by the effect on man and on time, a great book is far greater than a great battle; and there is no book so poor but it has taken a generation of men to write it. A race has never been great without having great books." There is fire in the man, and he will undoubtedly give evidence of its burning, before he leaves our country.

EDITOR'S TABLE.

OBSERVANCE OF FAST DAY.

Fasting was a common practice among ancient Israel, who, while they had only one fast prescribed by the law, in their later history, observed as many as twenty-eight different fasts. It was sanctioned by Jesus, who, though he referred to the subject only twice, significantly explained its import. A regular fast day was established among the Latter-day Saints by President Brigham Young, in 1852, the first Thursday of the month being for years devoted to its observance, the principle of fasting having previously been taught by the Prophet Joseph: "Also I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth." (Doctrine and Covenants, sec. 88: 76.)

Some years ago, the fast day was changed to the first Sunday of the month, when services are held in all the wards of Zion. Several special fasts have also been ordered at various times in the history of the Church.

Fasting was early employed by the children of Israel as a sign of mourning, an affliction of soul, or an appeal for heavenly aid in distress. Later in their history, the various fasts degenerated into formalism and self-righteousness, so much so, that the prophets found it necessary to condemn the people because of their failure to understand that external observance of law can have no value when unaccompanied with purity and righteousness of life. Thus we have the Lord through Isaiah (58) rebuking the practice of the Israelites, and defining what is an acceptable fast:

"Behold, in the day of fast, ye find pleasure, and exact all your labors. Ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day, to make your voice to be heard on high. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy

burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him? And that thou hide not thyself from thine own flesh."

Zechariah likewise (chapters 7,8) reproved the people for their hypocrisy, declaring that they ate and drank for themselves, nor did they at all fast unto God. Through that prophet, the Lord also declared the acceptable fast: "Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."

Jesus, in the Sermon on the Mount, thus explains the fast: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father, which seest in secret, shall reward thee openly."

In reply to the disciples of John, the Savior clearly sanctions the fast: "But the days will come, when the Bridegroom shall be taken from them, then shall they fast."

In all of these explanations, it is evident that the acceptable fast is that which carries with it the true spirit of love for God and man; and that the aim in fasting is to secure perfect purity of heart and simplicity of intention—a fasting unto God in the fullest and deepest sense—for such a fast would be a cure for every practical and intellectual error; vanity would disappear, love for our fellows would take its place, and we would gladly assist the poor and the needy.

There is often more or less quibbling among the Latter-day Saints, and some misunderstanding among the young people, as to what constitutes an acceptable fast. Some hold that one need only abstain from food; and that one may partake of drink; others that one must abstain from both food and drink. Then as to time: some hold that the fast must begin Saturday night and continue until Sunday night; others eat dinner on Sunday, and call the going without breakfast a fast.

On these points, there is little doubt that the scriptures, old and new, indicate that fasting involves complete abstinence from food, which includes drink; also that the day of fasting is from "even to even." The chief fast day of Israel, and the only one prescribed by law, The Day of Atonement, (Lev. xxiii: 32) was declared a Sabbath of rest which was to be celebrated frōm "even to even."

The law to the Latter-day Saints, as understood by the authorities of the Church, is that food and drink are not to be partaken of for twenty-four hours, "from even to even," and that the Saints are to refrain from all bodily gratification and indulgences. Fast day being on the Sabbath, it follows, of course, that all labor is to be abstained from. In addition, the leading and principle object of the institution of the fast among the Latter-day Saints, was that the poor might be provided with food and other necessities. It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on fast day, the food that he or his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent amount, or if the person be wealthy a liberal donation, in money be so reserved and dedicated to the poor.

Now, while the law requires the Saints in all the world to fast from "even to even," and to abstain both from food and drink, it can easily be seen from the scriptures quoted, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can, are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the Fast Day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness. others are delicate in health, and others have nursing babes; of such it should not be required to fast. Neither should parents compel their little children to fast. I have known

children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better to teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them.

But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse that in some places there are no poor. In such cases the fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need.

So shall we gain favor in the sight of God, and learn the acceptable fast before him. So shall it be declared to us as to Israel of old:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Hear I am. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places. Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Joseph F. Smith.

DANGER IN DIVISION.

There is great danger in division. The Savior declared, concerning his church: "There shall be one fold and one shepherd," a declaration implying the absolute need of union. Union has

been a powerful feature in the establishment of the Church in these times; the same spirit has actuated all who have yielded obedience to the initiating ordinances of the gospel. It has been possible to establish the Church and unify the people, because of the spirit and testimony enjoyed by all who have received the Holy Ghost. Different peoples, speaking different tongues, have yet enjoyed the same spirit and testimony to such an extent that what has been accomplished seems marvelous in the eyes of men and women who do not understand the force that has bound the Saints together, and assimilated their thoughts and actions. The chosen of Israel from many nations have been gathered into one, at the gathering place of the saints, the Zion of our God, and thenceforth all were one in Christ with the Church in all things. Organizations for Church services, for training of children and young people, and for edification in the word of God, have been established, that all might be blest and built up in their faith under the leadership and tuition of the priesthood. Even amusements have been and are being so conducted. Whatever of old traditions and false notions remained with the converts, the gospel largely assisted them in overcoming, and they became a people of one language and one spirit, enthusiastically bent upon accomplishing their part in the great work of the latter-days, of which they had received a strong testimony of the Father.

There is no selfishness in his work. Neither is there policy. No class, nor party, nor faction, nor family, is recognized. It is contrary to the spirit of the gospel for any man to seek power, and strength, and advantage, and prestige, by separating any number of people into a faction, and then use such factional organization or number as a whip over the whole body to command his personal wishes. These things may be common in politics, much to the detriment of the people and state or nation, but can never obtain in the Church.

The Church is provided with so many priesthood organizations that only these can be recognized therein. No outside organization is necessary. There is no call for individuals to organize clubs, or special gatherings in social, educational, or national capacity, in order to express wishes or desires for reforms that can always be expressed in the organizations that already exist in the

Church. There is enough to do in the general ward organizations, under Church control, to fill all requirements, to satisfy all righteous ambitions, and to develop the latent talent of the people. It is neither proper nor necessary to establish further public organizations under individual leadership, unsanctioned by the Church authorities. If further public organizations are required, they will be founded by proper authority, when it can be proved that there is indeed any need for them. Such separate action leads to clannishness, conflict and disunion, and is not pleasing in the sight of God.

Where men are ambitious to show their ability and fitness as leaders, teachers, organizers, champions of a righteous cause, or saviors of men, let them develop these qualities in the many suitable organizations now existing in the Church, which are waiting—yea, often crying aloud—for men with just such superior ability. This course, pursued with the right spirit, will do good, and meet the blessings of the Lord; while the other, by playing upon their pride of nationality, their natural desire to conquer, and their sectional clannishness, will lead to schisms among the people that will finally cause them to lose the spirit of the gospel.

No member of the Church should be led away by men who under any pretext seek to induce them to become members of any organization, secret, social, or otherwise, outside of the control of the Church. When solicited to so join, ask yourselves if such action leads to peace and union, or to strife and dissensions. When you have thought the request over, ask yourselves if consent leaves you with a peaceful, good spirit, and love for your brethren, or with hatred and contention rankling in your breast. Then, don't hurry about action, till you have asked the Lord, or sought the counsel of your brethren in authority. No man's selfish aims should become your standard of right and wrong. It is easy for selfish men to find plausible excuses for their grievances, and to erect them as criterions of justice. There is a proper way to settle all grievances, and it is not by taking the law in one's own hands; neither is it by abusing the brethren, and laying before the world their sins, faults and failings, of which, for aught you know, they may have repented sincerely, and obtained forgiveness of God—even as all hope, who repent.

Paul gives the Romans some good advice on this subject, which is very appropriate for the Latter-day Saints, and I trust we may all lay it to heart and learn wisdom therefrom: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Let us not be simple, but let us continue to be united and to serve the Lord Jesus Christ.

JOSEPH F. SMITH.

BOOK MENTION—THE CASTLE BUILDER.

The IMPROVEMENT ERA has a limited number of copies, bound in neat paper cover, of THE CASTLE BUILDER, which was printed as a serial in volume five. It is a pretty and appropriate Christmas present. Sent to any address for 50 cents. Of the story itself, Edward H. Anderson says:

I read THE CASTLE BUILDER with infinite delight. Its characters have many counterparts among the "Mormons," a people whose every member has wrapped about his life a wondrous mantle of romance—under which, also, is hidden a store of heroic action.

THE CASTLE BUILDER, which was first printed as a serial in the IMPROVEMENT ERA, faithfully describes scenes, and explains life, in Norway, one of the nations that early gave stalwart men and women to the Latter-day cause. While it portrays to the life, the convert's early hardships, moral battles, and sacrifices, it also tells how his heart is thrilled with new and consoling religious doctrine, and fascinated with suggested dreams of Zion. The whole is interwoven with the old but ever new story of life—the love of faithful hearts.

All this is well and good; but when I reluctantly parted with Harald and Thora, there appeared before them a still more romantic and fascinating career;—I wished to go with them over the waters, and plains, and mountains, to Zion; I wished to learn of their new hardships in redeeming the desert, in rearing and educating their children in the midst of poverty; how, in building their castles as Pioneers in the Rocky Mountains, their souls were clarified in the furnace of heavy trial and sore affliction; and, typical of the Pioneers, how they yet conquered, and triumphed and proved faithful to the end, dying amidst their children's

peaceful benedictions, with the gospel's polar light of truth beckoning them on to the glory of the Father.

In *THE CASTLE BUILDER*, the story is only begun. To tell the remainder will require a greater volume. Some day, I hope, that may be written. If not by my friend, Nephi Anderson, then by a descendant of his characters,—a young man in whose soul the dream-and-work energy of Harald and the love-nature of Thora are curiously intertwined with the sweet spirit of an English Pioneer wanderer in the American desert, whose pretty castles, because Need pointed to lowlier things, only in the mists were builded.

In the meantime, the reader will find delight in the true-to-life introduction which this book gives to the lives of two typical "Mormon" converts.

QUESTIONS AND ANSWERS.

The Sealing of Eliza R. Snow to the Prophet Joseph.

Did Eliza R. Snow testify in what is known as the "Temple Lot Suit," that she was sealed to the Prophet Joseph after he was dead, and not while he was living?

She did not so testify. Any one pretending to have such testimony may be truly set down as an impostor.

Translation of the Book of Mormon.

Into what languages has the Book of Mormon been translated and printed?

It is well known that the Book of Mormon was translated into the English language from the plates of gold, by the prophet Joseph Smith, by the gift and power of God, through the Urim and Thummim. The first American edition from such translation was printed in Palmyra, New York, in 1830. From the English it has been translated into fourteen other languages, but in ten only of these has it been printed: viz., in Danish, in 1851; Welsh, French, German and Italian, in 1852; Hawaiian, 1855; Swedish, in 1878; Spanish, 1886; Maori, in 1889; and the Dutch in 1890. The translations in Hindostanee, modern Jewish, Turkish and Samoan, have not yet been printed. The first Utah edition bears the date of 1871.

OUR WORK.

DO YOUR DUTY.

At the late semi-annual Conference of the Church, in the general summing up of the reports and labors of the Church organizations, President Joseph F. Smith, in the course of his remarks, delivered this message to the workers in the Mutual Improvement Associations. Let every officer ask himself whether or not he is doing his whole duty in the lines indicated, and let us all take courage, and do our full share of missionary work:

“Now, I want to say one word to the Mutual Improvement Associations. You young men and young women, officers of the Mutual Improvement Associations, I implore you to go from this conference and do your duty. Look after the wayward, the disobedient, the thoughtless, and the indifferent. It is necessary that they should be guarded and looked after. As it has been expressed here, time and again, it is far better, and does not cost so much, for us to save our own boys at home than it is for us to go into the world and spend years of time and endless means to gather in a few people and bring them to a knowledge of the truth; because, they are often so full of the traditions and superstitions of their fathers that it is difficult for them to eradicate these things from their minds, and come to a full comprehension of the gospel and a perfect reception of the truth. Yet a soul saved out in the world is as precious in the sight of God as a soul saved at home. But we have work to do right at home, right at our own doors. It is not right for us to neglect the labor necessary to be done at our own thresholds, and then go out into the world to do work that is no more necessary. Let us do our duty everywhere.”

ARE YOU AT WORK?

The Association as a Missionary Agency Among Unbelievers was the subject upon which Elder H. S. Tanner spoke to the officers of the Y. M. M. I. A. at the June conference. Our labors are now in full swing, and these instructions are timely, and well worth a review:

"We all understand that every individual is subject to the influence of somebody else. Boys naturally fall under the influence of other boys. They naturally partake of the influence by which they are surrounded. The spirit that prevails in a neighborhood will be the spirit that most of the boys have there. If the saloon element prevails, there is where most of the boys will be. If it is a religious element, you will find the majority of the boys inclined that way.

"The Spirit is what is going to do the work. If we go out as dead soldiers, so to speak, and passive in our faith, we are not going to accomplish much. Boys have to be infused—to be inspired; and they are not inspired by passive faith."

Elder Tanner illustrated this point by referring to an experience of his in the California Mission, where they had succeeded in getting several young ladies and gentlemen to attend their improvement meetings, who would not go to their regular meetings. These young people were attracted by the social side of the improvement work; and though for months no impression was apparently made upon them, they took part in the exercises, and were finally brought into the Church.

"The only way you are going to reach these young men and these young women is by your influence. You must have the Spirit of God in laboring among the young people. You do not want to be overbearing, but labor patiently and faithfully with them. You can go into most any community of the Latter-day Saints, and you will find young men who are not members of the Church, and many who are members of the Church have nothing to do with our improvement work. There is ample opportunity, therefore, for you brethren to exercise your faith and works among these. Get the confidence of the young men, and then you will be able to teach them. The trouble is, there is an estrangement between us and many of the young men of our communities. We know the boys are inclined to be a little tough, and we are too quick to condemn them. We say they do not amount to anything, and we let them go. It is wrong, it seems to me, not to labor with them. When I was a boy, they regarded me as a nut too tough to crack; but the time came when I was cracked, and I cracked a number of others.

"We want you to get converted to this work. You may find the boys uncouth and rough, but you will find they have hearts as large as yours, and we want to reach those boys' hearts. These boys are just as dear to their fathers and mothers as we are to ours. If you are not converted, you cannot go out and convert the young men; but if you are

Latter-day Saints, and have a knowledge that the gospel is true, you will be able to sow the seeds of repentance in the hearts of the young men, and bring them into the Church. If you get the spirit of your work, you will have influence with them. The trouble is, too many of our workers are simply passive; they have not active faith. They simply go out and say, 'Boys, be good;' they do not convert. What we want is the spirit of prophecy engendered in our young men. They must have a testimony, something to stand on; and we must overcome the barriers which stand between us and the young men who are not members of our associations. I have seen scores of young men converted to the gospel of Christ, and much of it has been done by the influence of our associations. We should see to it that each one of us is able to convert one or more. I would hate for a winter to go by without my being able to say I had been the means of converting some young man.

"It is our duty to get the spirit of the work, and if we have that spirit, our associations will then wield some influence among those who are unbelievers. Do not let us think we are so tied up in our business that we cannot do anything. You can do something every time you meet a young man. Put your arms around him, let him know you are his friend, and you will find that you will gain his confidence and love; and when he partakes of your influence and spirit, it will be easy to teach him the gospel of Christ."

PLEASE RETURN SURPLUS JUNIOR MANUALS.

Presidents of associations are asked to note this request. We have sent out thousands of Junior Manuals, many of which are not disposed of by the association officers. Such officers are now requested to return immediately to the General Secretary, Thomas Hull, Salt Lake City, all the Manuals that are not sold, or that they think will not be used in their associations. This, in order that we may make use of them in other places where they are needed. Hence, we repeat again, return your surplus manuals immediately to the General Secretary Y.M.M.I.A.

ARE YOU HOLDING OFFICERS' MEETINGS?

Every stake and every ward organization should have regular council meetings of the officers, in which the main purpose should be to get the spirit of their work in its various details and divisions. Make no other appointments for that hour, but remember your council meetings.

Elder Douglas M. Todd gave the officers some pertinent advice on the subject at our June conference, which officers will do well to consider and act upon:

"It has been suggested that many of the young men want to know what to do at those meetings. I never have found any difficulty along that line; rather, the question comes up, How shall we have time enough to get over the important business that comes before us. Designate the evening, and try to make everything else conform to that. I believe mutual improvement work ought to be your special work in the ward. Of course, you can do many other things—be block teachers, Sunday school teachers, etc.; but mutual improvement work ought to be your specialty in that ward. We do not want to lay down rules for you to follow in your meetings. We can offer you suggestions, but you can lay them aside for something that fits your case. You ought to have a regular order of business. Commence with prayer, and it would be a good thing to have singing also. We have time enough to come before the Lord in a proper way. Read the minutes of the last meeting, because they give the important points of business that are not finished. In the stake council meetings, one important point will be a report of your visiting members reporting the various associations which they have visited. I believe many of you can very profitably work out more systematic schemes for doing this work than you have at present. Hearing these reports will take up a good portion of the time. Of course, you always have the question of the mission work, of the ERA, the Fund, and all other outward machinery of our associations before you. Occasionally, you will have the question of conferences and quarterly meetings. That should be the order of business. I believe the secretary ought to open his minute book with that order of business. Then there will be communications—communications from the General Secretary, which ought to be attended to. Then there will be miscellaneous business. I am satisfied that any body of young men, who meet with a desire to get the spirit of their work, will find much to do. In the ward meetings, the same points may be emphasized. There will be class work always before you. It would be a good idea if the officers were better prepared in the lessons. The enthusiasm of your class will depend upon your own enthusiasm. Too many of our officers go into meeting entirely ignorant of the lessons which are going to be presented; and I fear that difficulty has increased during the past year. It is not a question of how to do these things, it is rather the disposition to do them that is lacking. Try and cultivate the disposition; do not delay."

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*October* 17—Doremus and Kelsey are engaged as chief engineers of the storage reservoirs near Kamas, on the Weber river, to be built by land-owners of Weber, Davis, Morgan and Summit counties.Orson Spiers, born Pennsylvania, October 13, 1838, a pioneer of 1848, died in Salt Lake City.....18—The main Agricultural College building, Logan, Utah, was accepted by the Board of Trustees; the institution was visited by Senators Kearns and Clark.....20—The steel railroad company of Salt Lake ordered 1,000 tons of steel rails.....21—The Lehi Sugar factory is making 250,000 pounds of sugar daily.....Utah stands fourth in the U. S. in the output of precious metals, producing in 1901, \$3,450,000 in gold, and \$9,171,000 in silver.....25—The University of Utah and Colorado Agricultural College football teams play a tie game; no scores.....26—Four business houses in Payson, Utah county, burn, causing a loss of from \$15,000 to \$20,000.....27—The Colorado A. C. team defeated the Utah A. C. football team 24 to 5.....28—Mary Ellen Kimball, age 84, widow of Heber C. Kimball, died in Salt Lake City..... Benjamin Harper died in Pleasant Grove, on the 26th, aged 80, and his wife of the same age died the day following.

November 1—Arrangements have been completed for another California trip of the Tabernacle choir.....James Hardy, born England, September 3, 1832, died in Provo.....2—The Swedish followers of K. H. Nordberg and Otto Rydman held a meeting in the Grand theatre, Salt Lake City, protesting against "Scandinavianism," or a mixture of the three northern languages, and asking the First Presidency that they be given Swedish teachers.....4—Election was held in Utah as well as in 41 other states; the Republican ticket won in Utah, and Hon. Joseph Howell is elected to Congress, and Judge Wm. McCarty to the Supreme Bench.....6—The Bear River Water Co. is merged with the Utah Sugar Co.....There is talk of reviving "Corianton" by the Deseret Dramatic Co.....7—Orson H. Pettit, age 58, died in Salt Lake City.....Otto Rydman, editor of *Korrespondenten*, was excommunicated from the Church by the Salt Lake Stake High Council..... A reunion of 155 descendants of Bishop H. B. Clawson is held in Salt Lake City.....Sarah Ann Reece, born England, April 27, 1839, died in Payson.....9—Alexander Cohn, a prominent Salt Lake merchant, born Russian Poland, October 10, 1843, died.....10—Bishop Louis

M. Grant, born Scotland, February 12, 1839, died in Woods Cross, Davis Co.....Roy Kaighn was sentenced to five years hard labor for killing W. S. Haynes.....Amanda A. Bartch, wife of Judge G. W. Bartch, died.....William Richards, age 82, Wellsville, commits suicide.....11—Enoch Covey, a native of Caldwell Co., Mo., who came to Utah in 1848, died in Salt Lake City.....The Swedish mass meeting petition was presented to the First Presidency.....12—Utah Catholics will be benefitted by the Pius Fund distribution, in the amount of probably \$25,000.....John Bunting, age 70, died in Spanish Fork.....13—Alma Pratt, born Nauvoo, Ill., age 57, died in Farmers' Ward, Granite Stake.....16—At the South Sanpete Conference held today, Lewis Anderson of Manti was chosen president of the stake, with Joseph Y. Jenson, Ephraim, and G. A. Iverson, Manti, counselors. Presidents Jos. F. Smith and A. H. Lund were present. L. R. Anderson was chosen Supt. Y. M. M. I. A. in place of G. A. Iverson, with F. B. Cotening and J. B. Jacobson counselors.....17—Senator and Mrs. Kearns hold a brilliant reception at their new home; over 400 people attend.....Southwestern Utah is shaken by an earthquake which is slightly felt at Salt Lake.

DOMESTIC—October 17—John Redmond and the Irish leaders arrive in Boston.....19—The Report of the Commissioner of Education is made public.....21—The Mine Workers' convention declares the coal strike off, by unanimous vote.....King Oscar of Sweden decides the Samoan controversy in favor of Germany.....Dr. Edmund J. James is installed as president of the Northwestern University, Evanston, Ill.....23—Work is resumed at many collieries in the anthracite region.....24—Governor Stone issues general orders for the withdrawal of troops from the coal region25—Dr. Woodrow Wilson is inaugurated president of Princeton University.....Attorney General Knox submits to President Roosevelt his report on the Panama Canal Title.....26—The Polish, Lithuanian and Slavic coal miners present John Mitchell, president of the United Mine workers, with a handsome gold watch and a badge set with diamonds27—Wu Ting Fang is recalled from the U. S. by the Emperor of China to become minister of Commerce in his country.

November 1—Wm. Ziegler offers to furnish money for another expedition to try to reach the North Pole.....2—President Mitchell of the Mine Worker's presents his report to the Strike Commission.....Since March 20 last, 75,000 cases of cholera have occurred in the Philippines.....4—The result of the election is that the Republican party retains control of Congress.....5—The Navy Department learns that the Pacific Cable Co., which has not replied to the President's terms of permission to land cables in Hawaii, Guano, Manila, and on the California coast, is laying a cable under the patronage of the British Cable Trust.....7—Adjutant-General Corbin in his annual report, praises, and recommends the restoration of, the canteen.....8—Wu Ting Fang presents his letters of recall to President Roosevelt.....A reciprocity treaty between the U. S. and Newfoundland is signed by Secretary Hay and Sir Michael Herbert.....The Sultan of Mindanao assumes friendship for the Americans, and the punitive expedition

against him will probably be abandoned.....10—The President left Washington for a two weeks vacation in the South.....Gen. Chaffee and Vice-Governor Wright arrive from the Philippines, at San Francisco.

FOREIGN.—October 18—After seven days' of battle near La Victoria, General Mendoza, the Venezuelan revolutionist, retreats with 9000 men, 3000 are said to have been killed and wounded.....The Boer generals leave Berlin for England, having secured \$75,000 for their relief fund, in Germany.....The British suffer severe losses in their punitive expedition under Colonel Swayne, in Somaliland, Africa, against Mad Mullah.....19—Mass meetings, protesting against Turkish misrule in Macedonia, are held in Sofia and Philippopolis, Bulgaria.....20—It is reported that a secret treaty between Chili and Colombia gives the former a perpetual right to send war material across the Isthmus.....When a price is fixed, Germany and England, it is believed, will soon partition the Portuguese territory in South Africa.....21—Indian troops are under orders to start for the relief of British troops in Somaliland.....22—The Danish Landsting rejects, by a tie vote, the bill for the ratification of the treaty regarding the sale of the Danish West Indies to the United States.....Andrew Carnegie is installed as Lord Rector of St. Andrew's University, Scotland.....23—An agreement is effected by Great Britain, Germany and France, for the military evacuation of Shanghai.....26—The Tuberculosis Congress, opened in Berlin on the 23rd, comes to a close.....Revolutionists are rampant in the interior of Colombia.....The Russian government issues a censorship code for the use of editors.

November 1—Emperor William appoints Theo. Lewald, German Commissioner at the St. Louis Exposition, 1904.....2—The town of St. Pierre, Newfoundland, is swept by a great fire.....3—Col. Swayne is recalled, and General Manning will lead the second expedition against the Mad Mullah of Somaliland, who is said to have 15,000 spearmen and 2000 rifles, awaiting the British forces.....4—There is a fresh uprising in Haiti.....William Redmond, the Irish Nationalist, is arrested on landing in Ireland, and is sent to Dublin jail for six months under the crimes law.....5—The arbitrators in the miners' strike in France decide against the demanded increase in wages.....7—The revolution in Venezuela is reported collapsed, and Castro's forces are pursuing rebels.....8—Emperor William arrives in England.....Fifteen thousand coal miners in France decide not to abide by the decision of the arbitrators, but continue the strike.....The Czar of Russia is suffering from melancholia, and his condition is creating anxiety.....9—Colombian rebels refuse to accept the peace terms offered by the government.....The mounted police of Manitoba succeed in forcing the Doukhobors, religious fanatics, to return to their villages.....10—The Spanish cabinet resigns, and the Cortes suspends its sitting.....President Castro enters Caracas at the head of 3,200 troops.....The Lord Mayor's procession, London traversed for the first time Petticoat Lane, in the heart of the Ghetto.....12—Many lives are lost by the eruption of Mt. Santa Maria in Guatemala.

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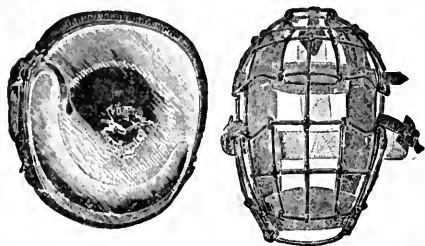
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